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FOREWORD

IN ACCORDANCE with the announcement made in the December Unity, the January issue of this magazine is a faith number.

Faith is the first activity of mind. All that man becomes in spiritual development, all that he manifests outwardly, has genesis in this initial mental movement. To systematically apply ourselves in constructive spiritual effort, we must know the character of faith. To intelligently apprehend the causes of conditions, so that we may go from success to success both within and without, we must necessarily have an applicable understanding of the means by which success is wrought.

Without faith, the mind is inert, comatose. It is a pulseless sea, void of light, lifeless under a lifeless atmosphere, uninhabited by sentient forms.

The Galilean experiences of Jesus the Christ, are the way, the truth and the life of God in the receptive, obedient, victorious soul. The first significant spiritual development to which Jesus addressed himself, was the expansion of the faith faculty; he called Peter to be his disciple. This was putting faith under the tutelage of *I Am*.

Faith in things seen is the faith of ignorance, *I Am* subordinated to I am. Faith in the unseeable, eternal, unmistakable Principle within, insures the illumination which distinguishes the producer from the thing produced. This is the faith that our Unity work endeavors to promote.

We believe that our readers will find this to be an inspiriting number, through a quickening into action of a higher degree of the faith which is of God.—*Editor*.

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FAITH AND TRUST

[Extracts from an address by CHARLES FILLMORE.]

FAITH has an abiding consciousness in man. This place of abiding is illustrated in the Scripture as the "house of Simon and Andrew." A house is a place where people have built a home. A man's house is his castle. Generation after generation is born and reared in the same house. The house where a great genius was born is preserved with care, and it is visited, year after year, by those who are devotees of the one who expressed some great thought, art or discovery. If the barn-cave at Bethlehem, where Jesus was born, could be found, it would become the greatest shrine in the world. The importance which we give to the place where great men and women were born, is founded on the centralizing power of thought. All structures are thought concentrations. Constructive thinking ultimates in the construction of places of abode. Savages do not build houses nor cities, because they do not think constructively.

In the time of David, the children of Israel were nomads. The consciousness of the indwelling Spirit had not been born in their minds, and could not, in consequence, be formed in their bodies. That the time was ripe for a more constructive state of mind is set forth in these words of Jehovah, found in II Samuel 7:5, 6, "Shalt thou build me a house for me to dwell in? for I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle."

David, the drawing power of love, then began gathering material for Solomon's temple. Jehovah told David that he could not build the temple, because he was a man of war. The temple of God is man's body.

"Your body is a temple of the Holy Spirit," said Paul. But if man has not complied with the law of permanent body building, he is like the nomadic children of Israel; he goes from body to body, and from tabernacle to tabernacle.

"Except Jehovah build the house, They labor in vain that build it."

The tents and the tabernacles which the children of Israel have built for Jehovah, represent the transitory bodies of flesh. The Lord has merely "walked" in these flimsy temples; they have not afforded an abiding place for Spirit, because of their unsubstantial character. The underlying weakness of the tent-body was the lack of faith in the inhabiting soul. A new consciousness of the indwelling spiritual substance and life in the soul, was necessary, and a man was chosen to bring it forth. This man, named Abraham, represents obedience and faith. His original name was A-bram, which means *exalted father*. The name and its meaning identifies it with the Hindu deity, Brahma, who represents the highest cosmic principle, the all pervading self existent spiritual Substance, which is the primary source of the universe.

Abraham was tested again and again, to the end that his soul might be strong in faith. His great test of faith was his willingness to sacrifice his beloved son Isaac, in the mountain of the Lord. "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of Jehovah it shall be provided."

This is to show the necessity of the soul's giving up that which it considers its dearest possession before it can realize the Divine Providence. This all takes place in the mount of the Lord, or a high spiritual understanding.

The law of giving and receiving pertains to the realm of ideas; we must let go of the personal attachments before we can receive the universal. If one's love

is poured out upon a child, there is but little love left for God. Then, before the love of God, which is the supreme thing, can fill the heart, there must be a sacrifice. If one, like Abraham, is faithful and obedient and willing to give to the Lord his most precious possession, there is always a receiving or providing equivalent.

When Abraham was willing to sacrifice his beloved Isaac, the Lord stayed his hand; his attention was directed to the goat in the thicket, and the animal was given the place of the child upon the altar. Here is illustrated an often misunderstood law of sacrifice or renunciation. We do not have to give up our cherished things, if they are real, but the error that prevents their full expression must be destroyed. The goat represents the resistance and opposition of personality to the complete expression of Truth. This must be sacrificed.

"Give, and it shall be given unto you," is the statement of a law that runs through every thought and act of man. The law here enunciated is the foundation of all barter and financial exchange. Men scheme to get something for nothing; but the law, in some of its many forms, overtakes them in the end. Even metaphysicians, who above all people should understand the law, often act as if they expected God to provide abundantly for them before they have earned abundance. It is an error to think that God gives anybody anything that has not been earned. The Holy Spirit comes upon those who pray in the "upper room." This "upper room" corresponds to the "mountain of Jehovah." It is the high place in consciousness where we realize the presence of Divine Mind. The greatest work one can do is striving to know God and to keep his law. God pays liberally for this service and the reward is sure. Faith is built up in consciousness under this law. Paul says, "faith is assurance of things hoped for." There has been an aspiration and reaching out for the spiritual life, and the faith faculty has become substantially active in consciousness. The prayer of suppli-

cation is accumulative in soul—the prayer of affirmation is immediately effective.

Intellectual faith admits doubt and future fulfillment; spiritual faith includes unfailing assurance and immediate response. These two attitudes of faith are often observed acting and reacting upon each other. Peter started to walk the water in spiritual faith, but when he saw the wind he was afraid, and began to sink. Then the *I Am* gave its hand of spiritual power, the wind ceased, and there was no longer any doubt of faith's ability to rise above the negative mentality.

The first and greatest disciple of Jesus was Peter, who has been universally accepted by the followers of Jesus the Christ as representing a type of faith. Simon was the name of this disciple before he met Jesus. Simon means *hearing*, which represents receptivity. We understand from this that a receptive state of mind while listening to Truth, opens the way for the next degree in the Divine Order, which is faith. Jesus gave Peter his new name and also its meaning: "Thou art Peter, and upon this rock I will build my church."

Faith in the reality of the invisible, builds a real, abiding substance in mind and body. All kinds of ideas grow quickly when planted in this rich substance of the mind. Jesus also called this substance of faith the *earth*, and he said to Peter, "Whatsoever thou shalt bind [affirm] on earth, shall be bound in heaven; and whatsoever thou shalt loose [deny] on earth shall be loosed in heaven." In all his teaching, Jesus emphasized that the ruling forces of both heaven and earth are in man. "The kingdom of God is within you." "All authority hath been given unto me in heaven and on earth." "I said, Ye are gods, And all of you sons of the Most High." When we understand the omnipresence of Spirit, which is God, we quickly see how simple and true this beautiful doctrine of Jesus is.

There is but one faith; the avenue of expression determines the character and power. Trust is a cheaper

brand of faith. But trust is better than mistrust. As a rule, people who trust in the Lord do not understand the law. If they had understanding they would affirm the presence and power of God until the very *substance* of Spirit would appear in consciousness—and this is faith.

Faith words should be expressed both silently and audibly. The power of the spoken word is but slightly understood, because the law of the Word is not rightly observed. The Word is the creative Idea in Divine Mind, which may be expressed by man when he has fulfilled the law of expression. All words are formative but not all words are creative. The creative Word lays hold of Spirit substance and power. Physical science hints at this inner substance and energy, in its description of the almost inconceivable power inherent in the universal ether. We are told that the manifest forces such as heat, light, electricity, etc., are but faint flickerings of an omnipresent element which is thousands of times greater than these weak expressions.

The wireless telephone is opening up a field of activity in the use of the spoken word that demonstrates its power when the carrying force of electricity is added. A recent newspaper article on the Wireless Telephone says:

"Do you happen to know that a single word spoken in Lower Broadway, New York, among the skyscrapers, could break every pain of glass in adjacent buildings and create a disturbance that would be felt for a mile around in every direction?

"The human voice, transformed into electrical energy for wireless transmission, develops 270 horsepower. The power of ten men is equal to one horsepower. The human voice electrified for wireless purposes, is equivalent to the power of 2,700 men. In the various processes that step up a voice for radio transmission across the Atlantic Ocean, it becomes 135,000 times more powerful than when uttered by the person sending the message.

"Thus, starting with an initial energy of 1/1000 of

an electric watt, the voice is boosted by a powerful station until it is intensified 100 million times."

If the spoken word can be mechanically electrified 100 million times, how much greater will be its power when energized by the Spirit! When Jesus said with a loud voice to Lazarus, "Come forth!" he must have made contact with the creative Word referred to in the first chapter of John, because the results showed its life-giving character. When he healed the centurion's servant by his word sent forth on invisible currents, he said the work was done through faith. So faith must boost the spoken word even more than 100 million times, as evidenced by its marvelous results. That there is an inner force to the word of faith, and that this force rushes forth and produces remarkable transformations in the phenomenal world, is the testimony of unnumbered thousands who have witnessed it.

Jesus said that even a little bit of a word of faith, no larger than a mustard seed, would cause a mountain to be cast into the sea. He knew about the great plant of spiritual machinery which the word of faith sets into action.

The ponderous dynamos that generate electricity to light a city, are set going by touching a button. There is a button in the mind and brain of man that connects him through faith with Almighty Energy. When the word of faith is spoken to ponderous tumors, and they melt away, is it not equal to the removal of mountains? When a paralyzed limb, or a lifeless organ, is quickened and restored to natural function, is this not raising the dead?

It is not necessary that the one who touches the button of faith shall understand all the intricate machinery with which he makes contact—he knows, like one who turns the electric switch, that the light or power will spring forth. Even Jesus did not claim to do the work himself, but said, "It is not I, but the Father within me, he doeth the works."

The transformers of electricity are paralleled by the transforming power of mind. If a man sanely believes he can do a thing he will eventually find a way to do it, is an accepted axiom of psychology. The mind generates an energy that contacts the universal energy, and then circumstances and events fall into line for the attainment of the latent ideal. John came crying in the wilderness of mortal thought, "Repent ye;" that is, *change your mind!* Paul discerned a like necessity, hence his call, "Be ye transformed by the renewing of your mind."

When people see the possibilities that follow a right change of mind, they will crowd the halls of metaphysical teachers as they now do the movies. When it is clearly understood that doubt, fear, poverty, disease, death, and every thought good or bad that men have expressed, have existence in our minds and in the minds of those with whom we associate, there will be a sifting of consciousness and a radical change in thought and word by everybody of sane mind. Then we shall ask for the true source and find it, as did Paul, who said, "Have this mind in you, which was also in Christ Jesus." It was not Jesus but the mind in Jesus that did the great works. He was the center of faith that transformed the mighty creative forces of Being, active in the universe through the mind and brain of man, into his environment. Tap this inner reservoir of faith, and you can do what Jesus did. That was his promise, and it is the test of a true follower.

"By faith Enoch was translated that he should not see death . . . By faith Noah, . . . prepared an ark to the saving of his house. . . . By faith Abraham, being tried, offered up Isaac. . . . By faith Moses, when he was born, was hid three months by his parents. By faith the walls of Jericho fell down. . . And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jepthah; of David and Samuel and the prophets: who through faith subdued kingdoms,

wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection."

FAITH—THE VICTORY

MAUD BURT MCCALL

PAUL, in the first verse of the illuminating eleventh chapter of Hebrews, defined faith as "the substance of things hoped for, the evidence of things not seen." There is but one real substance, Spirit, and Spirit is God. Restating the definition, one can say that Spirit, or God, is the substance of things hoped for, the evidence of things not seen.

Faith is omnipresent. It is here and everywhere, now. We walk in faith. We live, move and have our being in it. Faith is in everything, and everybody we meet. It is in the Eskimo of arctic Greenland, as well as in the negro of tropical Africa. It is in the San Franciscan who watches the sun sink to rest across the broad expanse of the Pacific Ocean, as well as in the Portuguese of the Azores who watches the sunset glory vanish beyond the far reaches of the Atlantic Ocean. It matters not where, faith is there. One needs not to travel north, south, east, or west to find it. It is within one's own breast. One needs but to realize it, to coöperate with it, to bring the things hoped for, the things desired into manifestation.

Faith is omnipotent. There is nothing impossible to it. See the assurances of the Master (King James version):

. . . "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yon-

der place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20).

"For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark 11:23).

"And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you" (Luke 17:6).

Jesus said unto the father of the child who had a dumb spirit: "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

By the faith which is omnipotent, Moses stood on the shore of the Red Sea, lifted up his rod, stretched out his hand over the sea. A strong east wind blew throughout the night and set the waters back. The children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. The Egyptians pursued and went in after them to the midst of the sea. Moses again stretched forth his hand, and the sea returned to its strength; when the morning appeared, it covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. Thus the Lord saved Israel out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah 43:2).

By this same omnipotent faith, Joshua and his host took Jericho. The commander, his men of war, and seven priests with seven trumpets of rams' horns marched

before the ark, and compassed the city about once on each of six successive days. On the seventh day the company went round about it seven times. The priests made a long blast with the rams' horns. Joshua commanded, "Shout!" The people shouted with a great shout. The wall of Jericho fell down flat, so that the people went up into the city. Every man straight before him, and they took the city.

By this same omnipotent faith, three loyal Jews were saved from the fiery furnace. Nebuchadnezzar had set up a golden image in the province of Babylon. He had gathered together all the officials of the realm to a dedication ceremony. A herald cried aloud, "To you it is commanded, O people, nations, and languages,

"That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

"And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace" (Daniel 3:4, 5, 6).

Shadrach, Meshach and Abed-nego, three Jews whom Nebuchadnezzar had set over the affairs of the province, did not regard the king's command, and refused to worship either his gods or his golden image. Then Nebuchadnezzar was filled with fury. He commanded that the furnace be heated seven times more than it was wont to be heated. He bade the most mighty men in his army bind Shadrach, Meshach and Abed-nego in their coats, hosen, hats and other garments, and cast them into the furnace. Behold what happened. The exceeding hot flame of the fire slew the men that took up Shadrach, Meshach and Abed-nego. The Son of God, seen as a fourth man in the furnace, loosed Shadrach, Meshach and Abed-nego, and they all walked in the midst of the fire unhurt. When they came forth, not a hair of their heads had been singed, neither were their coats changed nor had

the smell of fire passed on them. Nebuchadnezzar blessed God and declared "there is no other God that can deliver after this sort" (Daniel 3:29). "The king promoted Shadrach, Meshach and Abed-nego in the province of Babylon." . . . "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:2).

By this same omnipotent faith, lions' mouths were shut up, and the beasts stood back before innocence. Daniel was a favorite with King Darius. There was an excellent spirit in the young man and the King desired to set him over the whole realm. Thereupon the other presidents and princes of the realm sought to find occasion against Daniel. They urged King Darius to establish a decree whereby whosoever should ask a petition of any god or man for thirty days, save of the King, should be cast into the den of lions. Daniel set the decree at naught. Three times a day, as before its signing, he kneeled, prayed and gave thanks before God, there in his chamber whose windows opened toward Jerusalem. Daniel's enemies then accused him before the King. The law of the Medes and Persians could not be changed. Daniel was guilty of disobedience to the decree, and he was committed to the lions' den. A stone was brought and laid upon the mouth of the den; and the King sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel. But what avail lions and stones and seals against a man's faith? Faith frees him from the common law, unites him with the miraculous, and places him where he that would hinder him cannot find him. God sent his angel to deliver Daniel, and like Shadrach, Meshach and Abed-nego he walked forth from his trial unhurt. His accusers, their wives and their children, however, were cast into the den of lions, and the lions had the mastery of them, and broke all their bones in pieces or ever they came at the bottom of the den. But Daniel prospered in the

reign of Darius, and in the reign of Cyrus the Persian.

The wonderful inventions of the present day are examples of man's faith. Regard the transcontinental trains which carry man from his home in the east to the distant west, across prairies and deserts while he sleeps. Consider the great railways that circle the dizzy heights of the Rocky Mountains, and iron bridges aloft thousands of feet in the air that span their chasms. Consider the aeroplanes, graceful as birds on wing, that fly daily in the mail and passenger service between the remote cities of America, and those of Europe, too. Think of the submarines, man-made fish of the sea, which bring merchandise to our shores from ports thousands of miles away. Man never dreamed of such things in bygone generations, let alone think them possible. We have ceased to wonder at them. They and the wireless telegraph, the automatic telephone, electric devices to keep one cool in summer and warm in winter, have become commonplaces. Yet they are proofs of man's faith in God and in himself. Shall we not exercise a boldness of faith to bring into manifestation all the good our hearts desire for humanity, our loved ones and ourselves?

Faith is reliance upon the Good. The Good is all there really is. It is the only reality. It is the only substance, out of which all things visible are made. What seems evil is only a mistaken way of doing things, or, a misuse of the All-Good.

Faith is spiritual knowledge. Paul writes to the Romans, "And we know that all things work together for good to them that love God, to them who are the called, according to his purpose" (Romans 8:28). Paul does not say that we *think* all things work together for good, he says we *know* that all things work together for good. His faith is knowledge, knowledge of God. Let us so know God that we shall grow in faith until it becomes knowledge.

Faith gives peace. Peace follows knowledge. All fear, worry, anxiety, dread, suspense, pass away. The

Word is spoken for the healing of a daughter, for a position for a son. It is God speaking in one and through one; the fulfillment may be trusted to him while one abides in peace.

Faith establishes health. James writes, "And the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:15). When Christ was in the body he raised up many persons from beds of fever. He healed leprosy, palsy, deafness, dumbness, blindness, dropsy, infirmity, impotency. In addition to these proofs in the life of the Great Minister and Physician, there are many living witnesses today to the healing of pneumonia, tuberculosis, locomotor ataxia, rheumatism, cancer, drunkenness and so on. We know that faith establishes health because we have two witnesses, the Spirit within, and untold instances without. Faith establishes health beyond all controversy.

Faith restores consciousness of life. It was Christ who proved it. He restored life to the son of the widow of Nain, to the daughter of Jairus, to Lazarus. He laid his own body down in the tomb for three days, resurrected it on the third day. Back in the Old Testament, Enoch, who walked with God, did not taste death. He was translated. Faith increases your consciousness and my consciousness of life, here and now. Again and again Christ assures us that through him, God's manifestation in the flesh, we shall have everlasting life, too. "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47).

Faith leads to wisdom. Wise is the man who works out life's problems according to divine rule. He is a pioneer in his own mind and in the race mind. Like settlers and reclaimers of unknown lands in uninhabited countries, he must be brave and faithful. What a wise, courageous faith Noah must have had to order his life according to the Divine Mandate! Can you imagine what it would mean to be one of eight people gathered together with many animals in a boat, and the boat the

only place of physical shelter in the whole universe? Can you imagine what it would mean to see the great fountains of the deep broken up and the windows of heaven opened and to have incessant rain for forty days and nights? Can you imagine what it would mean to see the waters gather and gather and gather, until the volume becomes so great that all the mountains are covered? Can you imagine what it would mean to know that all fowl, all cattle, all beasts, all living things, every man, woman and child, had been swallowed up in the great waters? Can you imagine what it would mean to wait and watch, for more than a year of days, for the waters to abate and for land to appear? Can you imagine what it would mean to know that all former things had passed away and that henceforth all things would be new? How lonely one ofttimes feels in a world inhabited by hundreds of millions of people! Can you imagine what it would mean to know yourself as one of only eight persons at the beginning of a new world and a new creation? What stupendous, unimaginable faith had Noah!

There was Abraham, too. He left his home and kindred, sought a strange country as an inheritance for his posterity, when, as yet, he had no child, and Sarah, his wife, was beyond the bearing period. This faith in the promised land passed from generation to generation, from Abraham to his son Isaac, to Jacob, to Joseph, without faltering. Eventually, after many years, the promise blossomed into fulfillment. Colossal faith!

Faith develops love. We always love the people and the things in which we have faith. If husband and wife have faith in each other, there is love. If a merchant, or a manufacturer, has faith in his business, he loves it. If a poet, a painter, or a musician, has faith in his art, he loves it. If we have faith in God, we love him. Paul writes to the Galatians, "For in Jesus Christ neither circumcision availeth any thing, nor uncircum-

cision; but faith which worketh by love" (Galatians 5:6).

Faith purifies. It brooks no adultery. It is good unmixed with evil, mind unmixed with matter, health unmixed with disease, life unmixed with death, success unmixed with failure, truth unmixed with error. Its eye is single to God. It places no dependence on outside sources, in matter, in medicine, electricity, manipulation, nor in personality—one's own or someone else's. It knows God, alone. He is all.

Faith works prosperity. That man considers himself prosperous who fulfills or manifests his desires. Faith is the substance of all for which he can hope; therefore, it is the producer of his prosperity. It is not merely his financial success, but his all sufficiency in all things.

Faith apprehends Truth. Hear it. The real substance of everything is Spirit, and Spirit acts through faith. True faith is the steadfast, determined belief in God, the good, the almighty, the changeless, the deathless, the substantial Spirit, the All-in-All. It knows that God is the breastplate, the shield, the defender, yea, even the banker.

Faith insures victory. John writes in his first epistle, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4). Faith deals not with the length, breadth, height of space. It deals with an invisible, immeasurable fourth dimension, before which the common law withers, before which the appearance fades into the heavenly vision. The faith that insures victory comes only from communion with God. The face must steadfastly turn towards his high confidence, until one feels the leap of authority, the leap of kingship. Yield not to the misfortunes of a downward view. Yield only to the riches of the glory of an upward view towards the Divine Master.

FAITH

[Extracts from a lecture by E. V. INGRAHAM, as part of the course given in the first Summer School held at Unity Headquarters, July 20 to August 2, 1919.]

OUBTLESS more has been said and written on the subject of faith, than on any other subject in all Christendom. This not only in connection with the ordinary religious world, but in connection with the whole movement of modern thought. Although the most generally used faculty, and in spite of the universal manner in which it is studied and discussed, it would seem that it is, comparatively, but little understood.

Faith is more than a belief in certain prescribed doctrines of the churches. One may profess certain things and subscribe to certain beliefs, without them having any definite bearing in his active life. Faith is more dynamic than belief, and is always operative in man's mind to some degree, even though he may not stop to reckon with it as such.

Faith is a means to an end, therefore it is not a quality of the great Divine Mind of the universe, as that mind is Omniscience. Knowledge is the end of faith—"Faith ripens into knowledge"—and while faith is not destroyed in knowing, it is expanded or fulfilled in it. God is the Absolute, the embodiment of all wisdom, life and substance, and faith is that faculty in the mind of man by which he unfolds into the comprehension of Being.

Faith precedes each activity of man, and is also involved in the act itself. Action produces results, and because of the proof which results, faith becomes again active, active in greater degree. The knowledge resulting from a proved principle always becomes the basis for a greater faith. Therefore, faith is both a

leading faculty in man's attainment and a working force in bringing about attainment.

To understand the psychology and the potent power of this wonderful faculty, faith, is to be possessed of one of the greatest secrets of all the successes and failures of the race. Truly, "According to your faith, be it done unto you," is an unalterable law in the working out of all affairs and conditions in the life of man. Faith is developed by first giving our attention to a thing or an idea. If it makes any degree of impression upon us, we are likely to again give it our consideration. After mentally contemplating it for a time, we begin to think rather definitely about it, and no sooner does it begin to demand our thought than we automatically have some degree of faith in it. As we continue to watch, our belief in the power of the idea or situation increases, until it sooner or later seems inevitable that it will be fulfilled, sometimes even in spite of our desires.

Herein can readily be seen the method by which many men meet failure in business. Apparently everything may be going on smoothly, and then some idea suggesting failure from one cause or another, may present itself. At first this may not make much impression; but it comes again and again, until it develops into an all-absorbing idea, and it sooner or later seems so much greater than the possibility of success that failure is inevitable. Faith in success has given way to faith in failure, and the man is carried on contrary to his desire; failure thoughts begin to rule the conduct, and ultimately failure results openly. The same law of cause and effect operates in every phase of life. That which demands our attention develops into faith, and faith into action, and action into final results.

Faith demands continual growth. When faith ceases, or when one reaches that degree of attainment equal to his faith, that moment the machinery of that one's being is reversed; that moment the individual inevitably begins to contemplate decline, and decline he

will. When faith does not see beyond the present stage in life, the man cannot rise above that level, because there is nothing to lead him on. So long as one is growing, so long as one is unfolding, just so long he is living. After that, life is no longer life, but reflex existence.

The most frequently quoted statement in regard to faith is that of Paul's, as given in the King James version—"Faith is the substance of things hoped for, the evidence of things not seen." In the American Revised edition it is given, "Now faith is assurance of things hoped for, a conviction of things not seen." These two translations, when seen in their true light, give us a very much better understanding of the real nature of this very important activity of mind.

However, in a logical consideration of this subject, it will readily be seen that we shall have to reverse the statement, as nothing ever becomes substantial to the individual except in the face of some evidence; and conviction is always preceded by some sort of assurance. Logically stated, then, this axiom of faith would be: Faith is the evidence (or assurance) of things not seen, the substance (or conviction) of things hoped for.

Right perspective is one of the first laws of success, and to see this most important faculty in its right relationship, will go a long way toward assuring success in our various undertakings.

What does faith as the evidence of things unseen, mean to us? In explanation we might say that there are at this very moment many things in our lives which were, at one time, entirely unforseen. Light will come to us if we follow the steps in connection with the development and working out of these things in our lives. First, we may have had a period of restlessness, indefiniteness or even despondency; we did not know just what to do, and were not able to account for our feelings. Shortly after this, we became conscious of the fact that we wanted something, but did not know just what it was. Later, perhaps days or even weeks after-

ward, we felt a desire for some definite thing or condition. This desire readily ripened into hope, and hope into the faith that the desired thing or condition would be brought into the life. All of this development, from the period of vague indefiniteness or restlessness to a fully developed conviction, was of the "evidence" side of faith. If we can realize that our moments of darkness and despondency are but periods when a new ideal is coming forth, we can avoid the depression of these periods, and our hearts and minds will be filled with interest and anticipation, looking toward the revelation of whatever new ideal is coming forth in us for expression. This quiet time is but the shadow of the Holy Hill of the Lord, or the first sign of a messenger bringing to consciousness the knowledge of our next step in spiritual progress.

In adjusting oneself to the working out of this principle in its highest degree, it is well to always associate with it the highest possible standards. Such a realization as, "My life is now established according to the Divine Order of God, and only righteous ideals can come into my mind and be expressed in my life," involves one of the most practical tests of one's faith. If the foregoing ideal can be indulged in until one does really believe it to be true, it then becomes absolutely true, and his life is governed only by the working out the Divine Plan.

All this, however, belongs to the purely visionary, or "evidence," phase of faith. People who live continually in this phase of faith are called dreamers, and are never practical. Carlyle says, "Conviction is useless until converted into action." Faith finds its fruition in action, and it is in action that we find faith as substance, or as an underlying former of our desires and convictions into expressed realities.

Some people fail to understand faith as substance, because they try to associate it with that quality of Being which has the capacity of form—that invisible

substance of Spirit which comes into manifestation as flesh, or what is generally called matter. All visible matter is the substance of Spirit formed according to one idea or another, but it has nothing to do with faith except that faith was the means by which it was brought forth in its present form. Our faith and action in accordance to limited ideas, have resulted in limited manifestations, and it is by faith and action in accordance with spiritual ideals that the new heaven and new earth will be brought into expression.

Substance means that which "stands under." In the light of the foregoing explanation, it will readily be seen that faith is a faculty which stands under the formed substance, both as an underlying, forming element, and as a coherent force which holds it in its present form. Did you ever notice how rapidly a thing goes to pieces when people lose faith in it? If so, it can be readily understood just how faith is a binding force in sustaining organized life.

One of the most striking illustrations of the practical application of faith, is to be observed in studying the gambler. Can you not see, as the cards are being shuffled, a hope arising in him that he will draw a winning hand? As the cards are dealt, that hope grows to a stronger and stronger desire, and that desire reaches its height as he discards certain ones and draws more from the pack. All this time certain evidence accumulates until the final drawing, when all the evidence is in. He studies this evidence very carefully, and then acts according to its indications. If the evidence is favorable, he proceeds to play, if unfavorable he waits until another time. If he has faith in the hand he holds, he will follow up in his actions until it has proved its worth.

We all have faith in the great principles of Truth which we have been studying these months and years, but the question which naturally confronts us, is, Have we faith enough in face of the facts presented and sanc-

tioned by our own inner feelings, to act upon it? Faith without works is void, and he who would realize his ideals in manifest life, must learn to carry out in his daily conduct those things which harmonize with his desire. One writer has said, "If you want to know God, act as though God were." He who lives as though he were in the presence of God, is sooner or later rewarded by the realization of the wonderful benefits to be derived therefrom. So as our hopes, desires and faiths find response within us to the degree that we act accordingly, it is only a short time until the hour of fulfillment is at hand.

To illustrate this point, the following incident might serve to make the idea more clear: A young man student in a certain university, was called upon to take part in a class play. Notwithstanding the fact that he was considered a model young man, he was assigned the part of the villian. He put himself into this character so thoroughly that it left a lasting impression upon him, and ever after he was completely changed, becoming a literal villian.

If the law operated destructively in the life of this young man, it should certainly operate constructively in our lives, but in order that it be fulfilled, action is required. The ideals seeking fulfillment in our lives must be lived, expressed, brought to the surface and given flesh and bone to incarnate in and work through.

"All the world's a stage," said the great Shakespeare. This is literally true, and each one of us in turn plays many parts. When we were born into this world we were given a name; our parents and teachers had ideas as to how we should enact our little part in this drama. Our friends and neighbors have had other ideas, and they have taught us many lines which do not harmonize with the character which we were destined to play, and which we are always striving in one way or another to portray. Somewhere within this part which we feel drawn to express, is the great Divine

Ideal, impressed upon us in the beginning. If we but open our minds to the full message that it seeks to reveal to us, then follow out in action the ideals revealed, we will have the reward of faith-ful-ness, and find these ideals literally expressed in our flesh.

"Work on with patience: though thy toil be slow,
Yet day by day the edifice shall grow.
Believe in God—in thine own self believe.
All thou hast desired, thou shalt achieve."

HISTORY

There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind, is a party to all that is or can be done, for this is the only and sovereign agent.

Of the works of this mind history is the record. Its genius is illustrated by the entire series of days. Man is explicable by nothing less than all his history. Without hurry, without rest, the human spirit goes forth from the beginning to embody every faculty, every thought, every emotion, which belongs to it, in appropriate events. But always the thought is prior to the fact; all the facts of history pre-exist in the mind as laws. Each law in turn is made by circumstances predominant, and the limits of nature give power to but one at a time. A man is the whole encyclopædia of facts. The creation of a thousand forests is in one acorn; and Egypt, Greece, Rome, Gaul, Britain, America, lie folded already in the first man. Epoch after epoch, camp, kingdom, empire, republic, democracy, are merely the application of his manifold spirit to the manifold world.—*Emerson.*

FAITH

H. Emilie Cady

[This article is the Fifth Lesson in Miss Cady's book, "Lessons in Truth." As the January number of Unity Magazine is centering on faith, we believe that all our readers will enjoy having this splendid lesson presented in company with our other offerings on this theme. The Bible quotations are from the King James version. We have a list of questions on each chapter of the book, and these questions are used in our training classes at Unity Headquarters and in Unity study classes in other cities.—Editor.]

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.—*Mark 11:23.*

Science was Faith once.—*Lowell.*

HE WORD "faith" is one which has generally been thought to denote a simple form of belief based mostly upon ignorance and superstition. It is a word that has drawn forth something akin to scorn from so-called "thinking people" —the people who have believed that intellectual attainment was the highest form of knowledge to be reached. "Blind faith" they have disdainfully chosen to call it—fit only for ministers, women and children, but not a practical thing upon which to establish the everyday business affairs of life.

Some have prided themselves on having outgrown the swaddling clothes of this blind, unreasoning faith, and grown up to the place, as they say, where they have faith only in that which can be seen and handled, or intellectually explained.

St. Paul, a most intellectual man, and a learned theologian, after having written at length upon the nature of faith and the marvelous results attending it, tried to put into a few words a condensed definition of faith:

"Faith is the substance of things hoped for, the evidence of things not seen," said he.—Heb. 11:1.

In other words, faith takes right hold of the substance of the things desired, and brings into the world of evidence the things which before were not seen. Further speaking of faith, Paul says: "Things which are seen were not made of things which do appear;" *i. e.*, things which are seen are not made out of visible things, but out of the invisible. In some way, then, we understand that whatever we want is in this surrounding invisible Substance, and faith is the power which can bring it out into reality to us. Please remember this.

After having related innumerable instances of marvelous things brought to pass in the lives of men, not by their work or efforts, but by faith, Paul says:

"And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

"Quenched the violence of fire, escaped the edge of the sword, out of the weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

"Women received their dead to life again," etc.—Hebrews 11:32-35.

Is there any more power or anything greater you want in your life than is here mentioned by Paul? Power to subdue kingdoms, to stop the mouths of lions, quench fire, turn to flight whole armies, raise your dead to life again? Even if your desires exceed this, you need not despair or hesitate to claim their fulfillment, for One greater than I, One who knew whereof he spoke, said, "To him that believeth, *all* things are possible."

Until very recently, whenever any one has spoken of faith as the one power which could move mountains

(or move God, which was still more difficult), we have always felt a sort of hopeless discouragement. While we have believed that God holds all good things in his hand, and is willing to be prevailed upon to dole them out "according to your faith," yet how could we, even by straining every nerve of our being towards faith, be sure that we have sufficient to please him? For does it not say, "Without faith it is impossible to please God"?

From the moment we began to ask we began to question our ability to reach God's standard of faith upon which hung our fate. We also began to feel rather shaky about whether, after all, there is any such power in faith to prevail with the Giver of every good gift as to draw out of him something which he had never let us have before.

Viewing faith in this light, it isn't much wonder that logical minds have looked upon it as a sort of will-o'-the-wisp, good enough for weak women and silly children to hang their hopes upon, but not a thing upon which any real, definite results could ever be counted—not a thing that the business world could rest upon.

There is a "blind faith," to be sure. (Some one has truthfully said that blind faith is better than none at all; for if held to, it will get its eyes open after a time.) But there is also an understanding faith. Blind faith is an instinctive trust in a power higher than ourselves. Understanding faith is based upon immutable principle.

Faith does not depend upon physical facts, or evidence of the senses, because it is born of intuition, or the Spirit of Truth ever living at the center of our being. Its action is infinitely higher than that of intellectual conclusions; it is founded on Truth.

Intuition is the open end, within one's own being, of the invisible channel ever connecting each individual with God. Faith is, as it were, a ray of light shot out from the Central Sun—God—the farther end of which ray comes into your being and mine through the open

door of intuition. With our consciousness we *perceive* the ray of light, and though intellect cannot grasp it, or give the why or wherefore thereof, yet we instinctively feel that the other end of the ray opens out into all there is of God (Good). This is "blind" faith. It is based on truth, but a truth which we are not at the time conscious of. Even this kind of faith will, if persisted in, bring the desired results.

Now, what is understanding faith? There are some things which God has so indissolubly joined together that it is impossible for even himself to put them asunder. They are bound together by fixed, immutable laws. If we have one, we must have the other.

Evans illustrates this by the laws of geometry. For instance, if we have a triangle, the sum of all the angles is equal to two right angles. No matter how large or small the triangle, no matter whether it is made on the mountain top or leagues under the sea, if we are asked the sum of its angles we can unhesitatingly answer, without waiting an instant to count or reckon this particular triangle, that it is just two right angles. This is absolutely certain. It is certain before even the triangle is drawn by visible lines; and we can know it beforehand, because it is based upon immutable, unchangeable laws, upon the truth or reality of the thing. It was true just as much before any one ever recognized it as it is today. People knowing it or not knowing it does not change the fact. *Only just in proportion as we come to know it as an eternally true fact can we be benifited by it.*

It is a simple fact that one plus one makes two; it is an eternal truth. You cannot put one and one together without the two resulting. You may believe it or not; that does not alter the fact. But unless you do put the one and one together you cannot produce the two, for one is eternally dependent upon the other.

There are in the mental and spiritual worlds, or realms, just as real and unfailing laws for their government as in the natural world. There are certain con-

ditions of mind which are so connected with certain results that the two are inseparable. If we have the one, we must have the other, as surely as the night follows the day. Not because we believe some wise person's testimony that such is the case, not even because the voice of intuition tells us it is so, but because the whole matter is based on laws which can neither fail nor be broken.

When we know something of these laws, we can know positively beforehand just what results will follow certain mental states.

God, the one creative cause of all things, is Spirit, and visible to spiritual consciousness, as we have learned. God is the sum total of all good. There is no good you can desire in your life but what at its center it is God. God is the *Substance* of all things—the real thing within every visible form of good.

God, the invisible Substance out of which all visible things are formed, is all around us waiting to come forth into visible manifestation.

This Good Substance all about us is unlimited, and is *itself the supply of every demand that can be made; of every need that exists in the visible or natural world.*

One of the unerring truths or facts in the universe (by "universe" I mean the spiritual and natural worlds combined) is that *somewhere there is already provided a lavish abundance for every human want.* In other words, the supply of every good always somewhere awaits the demand. Another truth, or fact, is that the demand must be made before the supply can come forth to fill it. To recognize these two statements of truth, and to affirm them, is the whole secret of understanding faith—faith based on principle or understanding.

Let us square this by Paul's definition of faith, given earlier in the lesson, "Faith is the substance of things hoped for, the evidence of things not seen." Faith takes hold of the substance of the thing hoped for, and brings into evidence, or visibility, the things not seen.

What are usually called the promises of God are certain eternal, unchangeable truths, that are true whether they are found in the Bible or the almanac. They are the unvarying statement of *facts* which cannot be altered. A promise, according to Webster, is something sent beforehand to indicate that something unseen is at hand. It is a declaration which gives the person to whom it is made the right to expect and claim the performance of the act.

When the Nazarene, who had recognized the unchangeable fact that the supply of every want awaited, in the unseen, the demand for it, said, "If ye ask, ye receive," he was simply stating an unalterable truth. He had learned enough of spiritual law to know that the instant we ask or desire (for asking is desire expressed) we touch a secret spring which starts the good we want on its way towards us. He knew that there need not be any coaxing or pleading about it; that our asking was simply complying with an unfailing law which was *bound* to work; there was no escape from it. Asking and receiving are the two ends of one and the same thing. We cannot have one without the other.

Asking springs from desire to possess some good. What is desire? *Desire in the heart is always God tapping at the door of your consciousness with his infinite supply*—a supply which is forever useless unless there be demand for it. "Before they call, I will answer" (Isaiah 65:24). Before ever you are conscious of any lack, of any desire for more happiness, for fullness of joy, the great Father-Mother heart has desired them for you. It is he desiring them *in* you that you feel, and think it is only yourself (separate from him) desiring them. With God the desire to give and giving are one and the same thing. Evans says, "Desire for anything is the thing itself in incipiency;" *i. e.*, the thing you desire is not only for you, but has already been started towards you out of the heart of God; and *it is the first little ap-*

proach of the thing itself striking you that makes you desire it, or even think of it at all.

The only way God has of letting us know of his infinite supply, and his desire to make it ours, is for him to gently push upon this little divine spark living within each one of us. He wants you to be a strong, self-efficient man or woman, to have more power and dominion over all before you; so he quietly and silently pushes a little more of himself, his desire, into the center of your being. He enlarges, so to speak, your real Self, and at once you become conscious of new desire to be bigger, grander, stronger. If he had not pushed at the center of your being first, you would never have thought of it, but would have remained perfectly content as you were.

You think you want better health, more love, a brighter, more cheerful home all your very own; in short, you want less evil (or no evil) and more good in your life. This is only God pushing at the inner door of your being, saying, "My child, let me in; I want to give you *all* good, that you may be more comfortable and happy." "Behold, my servants shall eat; behold, my servants shall drink; behold, my servants shall build houses and inhabit them; behold, my servants shall rejoice and sing for joy of heart."

Remember this: *Desire in the heart for anything is God's sure promise sent beforehand to indicate that it is yours already* in the limitless realm of supply; and whatever you want, you can have for the taking.

Taking is simply recognizing the law of supply and demand (even if you cannot see with this mortal understanding a sign of the supply any more than Elijah did when he had affirmed for rain, and not a cloud even so big as a man's hand was for a long time to be seen). Affirm your possession of the good you desire; have faith in it, because you are working on law and cannot fail; do not be argued off your basic principle by any

one; and sooner will the heavens fall than that you fail to get that which you desire.

"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."—Mark 11:24, R. V.

Knowing the law of abundant supply, and the fact that supply always precedes the demand, demand simply being the call which brings the supply into sight; knowing that all desire in the heart for any good is really God's desire *in* us and for us, how shall we obtain the fulfillment of our every desire, and that right speedily?

"Delight thyself in the Lord; and he shall give thee the desire of thine heart" (Psa. 37:4). Take right hold of God with an unwavering faith. Begin and continue to rejoice and thank him that you *have* (not will have) the desires of your heart, never losing sight of the fact that the *desire is the thing itself in incipiency.* If the good were not already yours in the invisible realm of supply, you could not by any possibility desire it.

One asks, "Suppose I desire my neighbor's wife, or his property; is that desire born of God? And can I see it fulfilled by affirming that it is mine?"

You do not and cannot by any possibility desire that which *belongs* to another. You do not desire your neighbor's wife. You desire the love which seems to you to be represented by your neighbor's wife. You desire something to fill your heart, craving for love. Affirm that there is for you a rightful and an overflowing supply, and claim its manifestation. It will surely come, and your desire (?) to possess your neighbor's wife will suddenly disappear.

So you do not in reality desire anything which belongs to your neighbor. You want the equivalent of that for which his possessions stand. *You want your own.* There is today an unlimited supply of all good provided in the unseen for every human being. No man must needs have less that another may have more.

Your very own awaits you. Your understanding faith and trust is the power which will bring it to you.

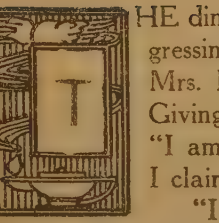
As Emerson says, "The man who knows the law is sure that his welfare is dear to the heart of Being; he believes that he cannot escape from his good."

Knowing the divine law, we can forever rest from all anxiety, all fear, for "He openeth his hand, and satisfieth the desire of every living creature."

IMAGINATION

Lesson Nine

ALICE RUTH



HE dinner at Mrs. Parker's was still progressing when Mr. Grainger entered. Mrs. Parker was the first to greet him. Giving him a firm hand-clasp, she said, "I am well and in my right mind, and I claim you, my son."

"I am yours, mother," came the sincere reply. There was no embarrassing display of emotion, and after greeting the guests, Mr. Grainger took the seat his wife designated, next to his mother-in-law, as if it were the usual order of things. Mrs. Grainger in her joy could not forbear saying, "It surpasses imagination that all this happiness should come to us in one day."

"Had you never imagined it?" asked Mr. Lovejoy.

"I have often hoped it; perhaps that is imagination. What is the difference between hope and imagination, anyway?" smilingly questioned Mrs. Grainger.

"As a metaphysician, Mr. Seamour, it is up to you to deal with that question," Mr. Lovejoy parried.

"There are certain steps in the process of thinking," Mr. Seamour began analytically. "One of these is imagination. To imagine anything is to make a mental picture of it. If you were going to make a dress, you

would first have in your mind a picture of that dress as you intended it to look when finished. You would use the faculty of imagination in hoping for anything. You might also imagine many things that you would not hope for."

"Does imagination have any part in your system of healing?" asked Mr. Grainger.

"Certainly, a very important part," answered Rev. Seamour. "It is one of the twelve faculties of the mind that must be raised to its highest power in the work of attaining perfection. The first thing necessary in demonstrating perfection, is to have a clear image in mind of the perfect Christ body within. These ideal images necessary to the expression of a perfect organism come from the realm of Divine Ideas, the kingdom of heaven within. This is imagination functioning on its highest plane; here it fulfills its high office of healing the body.

"Imagination, acting in the subconscious realm, perpetuates disease. The body is said to be renewed every year, or even in less time, but imagination, working in the conscious and subconscious realms of mind, holds the picture of physical defects, deformities and scars, and renews their appearance.

"Spiritual treatment erases the mental picture; it dissolves the image that is holding the picture on the body, and the defect disappears.

"The same law that works in forming external conditions also works in the forming of character. Thoughts of sickness and worry and anxiety, are mental images that may be overcome by denials and affirmations.

"Imagination should not be allowed to run riot. Like every other faculty, it must be controlled if we would become masters in Israel.

"The twelve sons of Jacob represent the twelve faculties of the mind. Joseph represents imagination; he dreamed dreams and they were fulfilled; he understood the symbolism of dreams and interpreted them; this ability, this power of imagination, made a mighty man

of him, raising him to the highest place in the kingdom, excepting the king, only."

"You spoke of the imagination running riot," interposed Mrs. Grainger. "What did you mean by that?"

"To indulge in idle day dreams in an aimless, purposeless way, is a perversion of imagination. But the greatest abuse of it is in working upon a child's imagination to frighten it. 'A big bug-a-boo will get you' held as a threat over a credulous child to induce obedience, puts it into the bondage of fear.

"The subconsciousness is stamped with this fear. Evil conditions and disasters come into the child's life, sometimes years later, as the result of it.

"Think of a child ever impulsed to obey through fear. Who would expect such a child to be trustworthy? Parents cannot begin too soon to build up love and a high order of imagination in a child's mind. We should keep the image of the Christ before children, as well as before ourselves, for we all grow like unto that which we persistently picture in our minds, and it is written, 'Thou will keep him in perfect peace, whose mind is stayed on thee.' "

(*To be continued*)

Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

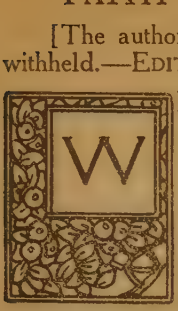
Pour out upon us thy blessings, make us to realize that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It is impossible to be a hero in anything unless one is first a hero in faith.—*Jacobi.*

Faith always implies the disbelief of a lesser fact in favor of a greater.—*Holmes.*

FAITH IN THE CHRIST SAVES

[The author of this article requests that her name be withheld.—EDITOR.]



E ARE now living in a time of new revelation concerning the mission and power of Jesus Christ, and it is in this new revelation and understanding that all of his people are to come into unity.

We recognize the two phases of Sonship—the relation in Spirit and the relation in incarnation. When Jesus prayed, "Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," he was speaking of the vital, essential relationship existing eternally between him and God. In fact, this is the only phase of Sonship, because it includes the relation in incarnation.

Clear, unmistakable evidences of the divinity of Jesus were given at the time of his birth and before it. The account of the nativity, as recorded in the Gospels, has been questioned and set aside by the unbelieving, but there is so much corroborative testimony that the truth of his divine nature is not left in question.

The works that he did bear witness of his divinity. He said to the unbelieving Jews, "The works that I do in my Father's name, these bear witness of me. . . . Though ye believe not me, believe the works" (John 10:25, 38).

At the baptism of Jesus, he was acknowledged by God in the direct, open word, "This is my beloved Son, in whom I am well pleased." Again, at the transfiguration, Peter and James and John heard "a voice out of the cloud saying, This is my beloved Son, in whom I am well pleased; hear ye him."

His mission is another evidence of his divinity. No man could accomplish what he came to do. Only God could redeem man.

But the most unanswerable proof that Jesus came in divine nature and power is the effect of that power in the lives of those who receive him. The old theology accepts him with a limited faith and understanding, and the results are as they must always be—"according to your faith." The newer, fuller understanding of Jesus' mission, does not limit his work to a moral change in man's life and a hope of future bliss, but, recognizing the intimate relationship existing between mind and body, fully expects that an actual spiritual renewing of the mind will produce a complete transformation of the body, making it immortal and incorruptible, thus fulfilling the promise that those who believe on him and keep his sayings shall never die.

As there is no question about the humanity of Jesus, that point need not be taken up here; but it should be remembered that he merely took on himself "the likeness of sinful flesh." The controversy as to whether Jesus was God or man will continue while men hold to a concept of him as dual in nature. He was and is God first, last and all the time. He was God manifest in the flesh. As John puts it, "The Word became flesh, and dwelt among us." First, he says definitely, "the Word was God." It is only as we know him to be God that we really believe on him and have right to hope for salvation through him.

The purpose of the incarnation was to show to the world what man could be and was expected to be. In other words, Jesus is our Example, the Pattern-Man. He is the Way-Shower and Power of salvation. "For in him dwelleth all the fulness of the Godhead bodily," and he could therefore accomplish for man what man could not accomplish for himself; that is, he could break up the crystallized race-consciousness of error and lead and lift the race up into liberty and righteousness and life. This was never intended to be a mere theory with a hoped-for fulfillment after death, but an actual work of power and grace in every heart that receives him in

a living faith, *expecting* deliverance from sin and evil and all of sin's results, including sickness, disease and death.

The great law, "According to your faith," comes in here. If Jesus is looked on as living a life and setting an example impossible for us to follow, there is no possibility of becoming like him. That is why so many of those who believe in him as God fall short. They think it useless, nay almost sacrilegious, to expect to measure up to him. They look up to him as someone apart from and above themselves, while in everything that he said and did, he taught plainly that he came down into the human plane, not to be separate from and above it, but to get into it, even into individual consciousness, there, by his indwelling presence, to quicken and sanctify and cleanse and purify mind, heart, soul and body, so that sin and death could no longer reign.

In order that this may be accomplished, it is necessary for the individual to make conscious union with him by faith, and so establish a connection very much like that which exists between mother and child before the child's birth. Indeed, the likeness is so perfect that prenatal life and growth are used as a figure of the new life in Christ and its growth in man's consciousness. First, the new creature in Christ Jesus is begotten by the Word, and it is sustained and nourished by the body and blood of the Lord Jesus Christ, until the new body in Christ is formed in the mind and flesh of man.

This work of Jesus Christ in man is so real, so actual, so vital, so present, that the dim hope of a vague after-death salvation seems no more than a will-o'-the-wisp to those who are now living in the realities of Jesus Christ's redeeming work in mind and body.

If the purpose of the incarnation is wonderful in the individual, much more is it marvelous in the race, for it means the making of a new race—a sinless, deathless race, which will live in that ideal condition described by the prophets as "new heavens and a new earth." The

world is now in the throes of its new birth, and even the blindest must see that the old civilization is passing away and that a new is being born. This is all included in the purpose of the incarnation, and it is of supreme interest and importance.

FAITH TEACHINGS

As taught by Jesus Christ:

Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it . . . Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . . And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. . . . And he said unto her, Daughter, thy faith hath made thee whole; go in peace. . . . All things are possible to him that believeth. . . . And Jesus answering saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.

Given by James:

Knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. . . . But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it

shall be given him. But let him ask in faith, nothing doubting. . . . But wilt thou know, O vain man, that faith apart from works is barren? . . . And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

In the first epistle of John:

And this is the victory that hath overcome the world, even our faith.

FAITH PARAGRAPHS

Faith is the very heroism and enterprise of intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.—*Charles H. Parkhurst.*

In your intercourse with sects, the sublime and abstruse doctrines of Christian belief belong to the Church; but the faith of the individual, centered in his heart, is, or may be, collateral to them. Faith is subjective.—*Coleridge.*

Faith is the vital artery of the soul. When we begin to believe, we begin to love. Faith grafts the soul into Christ, as the scion into the stock, and fetches all its nutriment from the blessed Vine.—*Watson.*

I envy no quality of the mind or intellect in others; not genius, power, wit, nor fancy; but, if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing.—*Sir Humphry Davy.*

Faith is the force of life.—*Tolstoi.*

Faith is not reason's labor, but repose.—*Young.*

A perfect faith would lift us absolutely above fear. —*George MacDonald.*

All I have seen teaches me to trust the Creator for all I have not seen.—*Emerson.*

The steps of faith fall on the seeming void, and find the rock beneath.—*Whittier.*

All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith.—*Napoleon I.*

Those who have obtained the farthest insight into nature have been, in all ages, firm believers in God.—*Whewell.*

Faith is to believe what we do not see; and the reward of this faith is to see what we believe.—*St. Augustine.*

Faith is love taking the form of aspiration.—*William Ellery Channing.*

Faith is nothing but spiritualized imagination.—*Henry Ward Beecher.*

There are no tricks in plain simple faith.—*Shakespeare.*

God does not give us ready money. He issues promissory notes, and then pays them when faith presents them at the throne. Each one of us has a checkbook.—*T. L. Cuyler.*

The faith to which the Scriptures attach such momentous consequences and ascribe such glorious exploits, is a practical habit, which, like every other, is strengthened and increased by continual exercise.—*Robert Hall.*

Faith must be not only living, but lively, too; it must be brightened and stirred up by a particular exercise of those virtues specifically requisite to a due performance of duty.—*South.*

Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy.—*Alexander Maclaren.*

Faith is the key that unlocks the cabinet of God's treasures; the king's messenger from the celestial world, to bring all the supplies we need out of the fullness that there is in Christ.—*J. Stephens.*

Truth is mighty and will prevail.—*Esdras.*

SUNDAY LESSONS

Lesson 2, January 11, 1920.

POWER THROUGH FAITH IN THE LORD JESUS CHRIST.

International Title—*Peter and John Heal a Lame Man.* —Acts 3:1-16.

1. Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour.

2. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3. Who seeing Peter and John about to go into the temple, asked to receive an alms.

4. And Peter, fastening his eyes upon him, with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something from them.

6. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

7. And he took him by the right hand, and raised him up: and immediately his feet and his anklebones received strength.

8. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God:

10. And they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

11. And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.

14. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you,

15. And killed the Prince of life; whom God raised from the dead; whereof we are witnesses.

16. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

GOLDEN TEXT—"*Freely ye have received, freely give.*"

SILENT PRAYER—*I am strong in the Lord and the power of his might.*

The "door of the temple which is called Beautiful," is spiritual Understanding. The door opens when we pray and praise. Among the twelve faculties of the mind, as typified by the twelve sons of Jacob, it is Judah. When he was born, Leah said, "This time will I *praise* Jehovah." In our lesson today, "Peter and John" went "up into the temple at the hour of prayer."

Some people think that the understanding of the inner life can be attained without prayer, but they are mistaken. All who have reached heights in things spiritual have been noted for their devotions. Jesus was a striking illustration of this. He spent whole nights in prayer, and he seemed to be asking the Father and thanking him in almost the same breath, on every occasion where there was a great work done or a notable truth expounded.

The man lame from his birth, who lay at the Beautiful Door asking alms, is the one who has not affirmed his spiritual strength through the living Christ. John is Love, and Peter is Faith. These two may be present in the consciousness, and the fulfillment of the Divine

Law still be lacking. This is because the one *asks alms;* that is, there is reaching *out* for that which is *within.* People expect God to give them something out of heaven, as if he were far away. The command is, "Look on us." Faith is Spirit, and always right at hand. Love is the very substance of your being. *Look upon them*—Love and Faith. Center your attention, concentrate your mind upon these essentials of the spiritual man, manifest the Jesus Christ of Nazareth, and you will make connection between the within and without of understanding, and your ankle bones will receive strength.

"And by faith in his name hath his name made this man strong." A man's acts are associated with his name, and a quality, peculiar to him, always accompanies the mention of his name. If he has done noble deeds, others do noble deeds when they think of him. If he has been an intellectual genius, his satellites will be found among those who study his works. If he has done miracles in the name of the Most High "by faith in his name," others will be inspired to do likewise. So the metaphysician says, "If Jesus Christ of Nazareth demonstrated the power of God and healed the weak in understanding, I can do the same."

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

DEFINITIONS OF TERMS USED

Consciousness—The knowledge or realization of any idea, object or condition.

Spiritual strength—The sustaining influence of spiritual ideas when they permeate one's being.

Spiritual Man—The God-created man. Present man, when his whole being is brought to conform to spiritual standards.

QUESTIONS

1. What is the door called "Beautiful"? How is it opened?

2. Who is the lame man at the door? What does "asking alms" mean?

3. Explain how we may be reinstated in spiritual strength.

4. In what way are men's acts associated with their names.

Lesson 3, January 18, 1920.

THE FEARLESSNESS OF FAITH AND LOVE.

International Title—*The Boldness of Peter and John.*—Acts 4:8-21.

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole.

11. He is the stone which was set at nought of you the builders, which was made the head of the corner.

12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14. And seeing the man that was healed standing with them, they could say nothing against it.

15. But when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it.

17. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name.

18. And they called them, and charged them not to speak at all nor teach in the name of Jesus.

19. But Peter and John answered and said unto them,

Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye:

20. For we cannot but speak the things which we saw and heard.

21. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

GOLDEN TEXT—"*Stand fast in the faith, quit you like men, be strong.*"

SILENT PRAYER—*The Christ Mind in me is my authority.*

When spiritual Understanding is opened and the light of Truth begins to shine in the temple, there is a stirring up of thoughts, and no little opposition. We are creatures of thought, though we sometimes pride ourselves on our freedom. The most tenacious thoughts are those based upon religious teaching. A man will suffer more tribulations in defense of his religion than in anything else. The religious martyrs of the past stand out as shining examples of what men and women will endure in the name of religion.

When a new relation is revealed to us between man and God, and the priest that ruled as mediator between us and our far-away deity is found to be a superfluity, there is an uproar in consciousness. The conventional thoughts lay hands upon the illuminated ones, and cast them into prison, or darkness and bondage. It is well to be informed about these movements of the mind, as it saves much perplexity. While this contention in the thoughts is going on, there is sometimes agony and fear. This can be made of noneffect when we are warned in advance. This is the object of the Scriptures. The first question the scribes and Pharisees ask is, "By what power, or by what name, have ye done this?"

That man has originating capacity in religious matters, seems beyond the comprehension of the average mind. Awe and mystery have so long been concomitants of spiritual things that the soul quakes in fear when-

ever there is a thought out of the beaten path. "A prophet is not without honor, save in his own country." People will not believe that an ordinary man, with whom they have associated, may be inspired of God, and he must go among strangers before his message will be received.

Some question the Truth that comes to us from the kingdom within. We sometimes suppress our God-given thoughts, and thus grieve the Spirit. We want some external authority to sanction our teaching, forgetting that every religious doctrine was in its beginning given out by some unauthorized one. Who told Moses to go forth on his mission? The *I Am* of God. That *I Am* has been recently manifested again unto us through Jesus. Some have crucified it in their consciousness. It is the very cornerstone of the character which many have cast aside. "For neither is there any other name under heaven, that is given among men, wherein we must be saved." Every opposing thought finally relinquishes its hold, as the superior power of Spirit is demonstrated.

DEFINITIONS OF TERMS USED

Spiritual Understanding—Comprehension of things spiritual.

Illumined thoughts—Thoughts quickened through their conscious relationship to Spirit.

Kingdom within—That realm in man's consciousness where he knows and understands God.

God-given thoughts—Those thoughts relating to our spiritual progress, which are given as our guides from the mind of God.

QUESTIONS

1. What often happens when the Spirit of Truth begins to shine in man's consciousness? Why does this happen?

2. Is it well for one seeking spiritual development to be versed in the laws of mind? Why?

3. Do you believe it is possible for you to receive direct divine inspiration?

4. Do we need external authority to sanction our spiritual convictions?

5. What happens to opposition, as spiritual understanding progresses?

LESSON 4, JANUARY, 25, 1920.

CASTING OUT DECEPTION.

International Title—*Peter Stands up for Truth and Honesty.*—Acts 5:1-11.

1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

2. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land?

4. While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God.

5. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.

6. And the young men arose and wrapped him round, and they carried him out and buried him.

7. And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9. But Peter said unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out.

10. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband.

11. And great fear came upon the whole church, and upon all that heard these things.

GOLDEN TEXT—*Lying lips are an abomination to*

Jehovah; but they that deal truly are his delight.—Proverbs 12:22.

SILENT PRAYER—"*Create in me a clean heart, O God; and renew a right spirit within me.*"

When the Spirit of Truth begins to flow into the consciousness, a great cleansing goes on. In Greek mythology, this is one of the works of Hercules—turning the rivers through the Augean stables. The great river of Truth makes a clean sweep of the accumulated thought refuse of generations. Man, in his mortal thinking, has filled his mind with error after error, until the consciousness has not been able to cognize them all at once, and they have settled back into the stored-up memory realm called the subconsciousness. When the light of Absolute Truth begins to shine, all these dark corners are illuminated and their filth exposed.

Man is free to give up his mind to the rule of the Holy Spirit, or to retain it in whole or in part. We are never forced to be good, nor truthful, nor holy. We can live on the animal plane, or on the spiritual, as we choose. When we have chosen the spiritual, and have agreed to give ourselves wholly to the higher life, we must not hold back any of our possessions. These possessions are all that we count valuable in mind, body and affairs. The true church of Christ is a great school of spiritual discipline, and whoever enters this school must give up the world and all his earthly desires.

There is a lurking belief in the mind that we can join this great school of spiritual development and at the same time retain our hold upon worldly things. This belief is Ananias—deception. Deception in the mind is a very subtle mortal error, and causes the would-be disciple much misery. The best way to handle it is to uncover your whole inner consciousness to the Spirit, and ask to be thoroughly purified and cleansed. It is a very bitter pill to take sometimes, this admission of lying and deception in the mentality. But do not be squeamish; you will find that there are others in your

alley who are similarly affected. This liar and deceiver has two sides in your mind. Outwardly, or in the conscious thought, it is Ananias; in the subconscious thought it appears as Sapphira. Both of these must die before your church, or spiritual thoughts, will increase in numbers and power. The best and quickest way to dissolve these liars is to boldly face them up and accuse them of holding back part of the price.

Do not try to excuse yourself in matters that have to do with God. You cannot hide anything from the all-knowing Spirit, and the quicker you confess, put the breath out of the deceiving thought and bury it out of sight, the better it will be for you and your spiritual development.

DEFINITIONS OF TERMS USED

Accumulated thought refuse—The worthless ideas of the past which are yet stored up in the subconscious.

Holy Spirit—The activity of God in a universal sense. The moving force in the universe, taken as a whole.

Absolute Truth—Truth as it prevails in Spirit; the whole Truth, transcending relative, or partial truths.

Mortal error—The mistakes made by man in living according to mortal, limited standards.

QUESTIONS

1. What happens when the Spirit of Truth begins to flow into consciousness?
2. How may men have the "higher life"?
3. What effect does deception have on the individual? How may it be overcome?
4. Can we deceive God?

LESSON 5, FEBRUARY 1, 1920.

A LESSON IN HOLY SPIRIT BAPTISM.

International Title—*Peter and John in Samaria*—Acts 8:4-8, 14-25.

4. They therefore that were scattered abroad went about preaching the word.

5. And Philip went down to the city of Samaria, and proclaimed unto them the Christ.

6. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

7. For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed.

8. And there was much joy in that city.

14. Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15. Who, when they were come down, prayed for them, that they might receive the Holy Spirit:

16. For as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

17. Then laid they their hands on them, and they received the Holy Spirit.

18. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,

19. Saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit.

20. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.

21. Thou hast neither part nor lot in this matter: for thy heart is not right before God.

22. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.

23. For I see that thou art in the gall of bitterness and in the bond of iniquity.

24. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

25. They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

GOLDEN TEXT—*Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.*—Acts 1:8.

SILENT PRAYER—*Through my steadfast vision of*

the Christ in me, I am illumined throughout my whole being.

Regardless of conditions and circumstances, there is always some phase in every man's being in connection with which he is always unconditionally optimistic. Even in instances of deep depression, he, for the most part, maintains a steadfast vision of the time when more desirable conditions will prevail. This state of mind is illustrated in today's lesson, by the work of Philip in Samaria. Philip means "power," and Samaria means "watch mountain."

It is in connection with those things, definitely identified with men's optimism, that the most sweeping demonstrations of health and success are often made. One's first demonstrations of Truth may seem very wonderful to him, but they are only a prophecy of the great work to be accomplished as he becomes more and more familiar with the laws of Spirit. In this lesson, Philip is preaching Christ. This symbolizes the faculty of power operating according to its highest standard, and therefore to the most effective degree. When this highest degree of power starts upon a definite ministry in connection with ideals which have been persistently entertained in consciousness, or in connection with which man has maintained "the high watch," it is capable of producing even startling results. Power is generated through action, and as it continues, it increases in momentum until its efforts are felt to the uttermost ends of the earth, or in every phase of man's being.

When Peter and John learned of the effect of Philip's ministry, they also journeyed to Samaria. When an ideal is successfully demonstrated in individual consciousness, it inevitably follows that there comes to its support a greater degree of faith and love. When the faculty of power is allowed to continue in its activity, independent of faith and love, it becomes cold and mercenary, and the result is not always constructive. Faith and love add warmth, and through their help the

ministry of power is maintained according to the Christ standard. When these three faculties work in perfect harmony with each other, the way is opened for a great outpouring of the qualities of Being, typified in this lesson by the baptism of the Holy Spirit. This great achievement is the result of individual growth and development, and is never attained by intellectual contriving. Neither can it be purchased by material means.

DEFINITIONS OF TERMS USED

State of mind—Combination of ideas which produce a certain mental condition.

Demonstration—The manifestation of an idea, when its accomplishment has been brought about by one's conformity in thought, word or act, to the creative principle of God.

Laws of Spirit—The processes or plans of action by which God manifests himself.

High watch—The persistent looking toward the fulfillment of certain higher ideals.

Individual consciousness—That accumulation of ideas, in which and by which man identifies himself as an individual.

QUESTIONS

1. What does Samaria mean, and what does it typify in this lesson?

2. In what phase of man's being are the most sweeping demonstrations of Truth made?

3. Explain the result of power when applied in connection with the "high watch."

4. What is the effect of power working independently? What more does it need to make it most effective?

5. What is the result of these three faculties working together under the Christ ideal?

6. Can spiritual gifts be purchased? Why?

Lesson 6, February 8, 1920.

ENLARGING THE LIFE IDEA.

International Title—*Peter at Lydda and Joppa*——Acts 9:32-43.

32. And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda.

33. And there he found a certain man named Æneas, who had kept his bed eight years; for he was palsied.

34. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose.

35. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.

38. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us.

39. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

41. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.

42. And it became known throughout all Joppa: and many believed on the Lord.

43. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

Golden Text—*The prayer of faith shall save him that is sick, and the Lord shall raise him up.*—James 5:15.

Silent Prayer—*The unlimited ideals of Spirit find free expression in my mind, body and affairs.*

After Saul (the *will*) is converted to the Truth and becomes obedient to the heavenly vision of Divine Understanding, there is peace and growth in the church, or consciousness. Then true power manifests; healing is done, both within and without.

"And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda." There he found Æneas, who had been paralyzed eight years. Lydda means *pool* and Æneas, *praiseworthy*. Peter is faith in the power of Spirit, which has been quickened in us by the example of Jesus Christ. The mission of faith is to renew the whole consciousness, of which the body is part. Thought is the oversoul of every bodily function, and through it action or inaction is evident. If there is a part of the consciousness which has not been exercised in thought, the bodily organ of which it is the oversoul, will become paralyzed. Praising and thanksgiving and gratitude, are natural to the normal consciousness. The Lydda pool is that center of bodily action of which the liver is the focal point. If you are ungrateful, your liver will become torpid. Gratitude, praise and thanksgiving, are sure cures for liver complaint and all its related torpidities throughout the system. Great prayers are never troubled with torpid livers. When the liver is throwing its positive acid to every part of the system, the electric life of the body is generated in every cell, and all forms of paralysis disappear.

Dorcas died at Joppa. Dorcas means *splendor*, and Joppa, *beautiful*. This means that the appreciation of the grandeur and splendor of life and all things had been neglected—"She fell sick, and died." Sublimity is a legitimate quality of the mind; it demands activity. It gives the beauty of form. The body will be imposing and symmetrical in proportion to the expansion of our ideas of the splendor of God's universe. Dorcas had belittled and contracted her ideas to fit the material surroundings. She had spent her life making the ex-

ternal clothing of things, and rejecting the real. These half-truths are represented as "widows," who "stood by . . . weeping, and showing the coats and garments which Dorcas made, while she was with them." Peter put them all forth and kneeled down and prayed; and turning to the body he said, "Tabitha, arise." "And she opened her eyes; and when she saw Peter, she sat up." From this we are instructed to deny away and put out of mind the belief in failures and lost opportunities. Grief puts wrinkles upon the face, and joy rubs them out. Kneel before the shrine of your most beautiful ideal and bring its kingdom into your earth through your orisons, earnestly and fearlessly expressed. God wants you to be beautiful and grand in every way.

DEFINITIONS OF TERMS USED

Ideals of Spirit—Those ideas in the Mind of Being that produce the perfect creation.

Converted to Truth—Changed in activity until brought into accordance with the will of God.

Whole consciousness—The sumtotal of all that goes to make up our conscious existence.

Quality of mind—Any capacity or function of the mind.

QUESTIONS

1. What will bring about peace in consciousness?
2. What is the mission of faith?
3. Explain the effect of thought upon the body.
4. Explain Dorcas' death at Joppa, as related to the individual.
5. What are the effects of grief and joy upon the individual?

It was Lazarus' faith, not his poverty, which brought him into Abraham's boson.—*Trench.*

Systems exercise the mind; but faith enlightens and guides it.—*Voltaire.*

The Home

Christ is the head of this house.

When home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—C. H. Spurgeon.

NEW YEAR'S GREETING

To the dear friends everywhere:—The bounty of the New Year is yours. Throw wide open the windows and doors of your faith, and let the fullness of God's omnipresent Good fill the coffers of your heart and soul, and "all these things" shall be added.

MRS. MAY'S PHILOSOPHY

Article V.—The Process

Mrs. Wyckliffe took up the glove, and her voice filed against the expectant silence as though it might have been a bar of steel.

"Mis' Goodwin, do you 'low we have the making of our neighbors? Why, it's beyond reason! I never heard of such a thing. I'm free to confess I never had such a thing as a decent neighbor in my life, and I count myself honest and Christian, too, and my neighbors mostly have been thieves and unbelievers."

As near the semblance of a smile as was dared, ran the gamut of that little group, and knit the units together on the side of Grandma Goodwin; for Mrs. Wyckliffe, senior, was counted as a "holy terror" in her neighborhood, and her visits to her son's family were not altogether events of joy.

Grandma Goodwin received this outburst without

the least perturbance. Her smile had only softened to the tenderness of mercy, as she replied, "I am considering, dear friend, the one saving clause in your statement, for in that we meet on common ground. You admit that you are honest, and a Christian. That is enough on which to base my answer. This admission implies that you believe in the teachings of Jesus Christ."

"Of course I do," blurted out Mrs. Wyckliffe, "and I belong to the church, too."

Again that queer, half-suppressed smile circled the group.

"Good," consented Grandma Goodwin. "Then you will doubtless recall the two commandments that the great Teacher gave to his followers as the necessary ones, the fulfillment of which would be the keeping of them all. Who will kindly give them?"

There was a moment's hesitation, as if waiting Mrs. Wyckliffe's response. Then John's little mother's voice, distinct and sympathetic with her subject, repeated the asked-for commandments:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And a second like unto it is this, Thou shalt love thy neighbor as thyself."

A strange hush pervaded the sunny parlor. It was as if that little group heard for the first time these words of Jesus Christ. The guns of the adversary were silenced, and Grandma Goodwin proceeded with her unfinished narrative.

"As I have before stated, it was as if I had never known nor appreciated my neighbors before; and, as I had only love in my heart to give to them, it was but natural I should receive of like kind from them. It was a wonderful revelation to me, when I came to realize that it is as true of the sowing and reaping of our words and actions as it is of the tilling and planting of the soil, that every word, like the little seed, brings forth of its kind. Of a truth, 'God is not mocked.'

"My first step toward the Light was when the thrill of love and forgiveness came to me, with baby Esther pressed close to my heart, and Don's strong arms about me. I cannot explain how it was done, but into my empty life and embittered heart, the current of God's love swept, and I was born anew. That was my first and most important step toward overcoming, and for my dear baby's sake I came to look upon life from a child's standpoint. The words of our blessed Teacher became significant to me, 'Except ye become as a little child, ye cannot enter the kingdom of heaven.'

"Trust and faith and obedience became my daily companions; I played and studied and grew up with my infant teacher, and today I am interested in the activities and progressive wonders of this old planet. Back of them all I see the mind and soul of mankind coming into larger expression, and the Spirit of God moving upon it all to perfect fulfillment."

It was a beautiful lesson, never to be forgotten, and there must have been that in it which found its way to every heart, for most of these race-bound souls asked for more of Grandma Goodwin's philosophy.

John's little mother was silent, most of the way home, and seemed so occupied with her own thought that I did not disturb her. At the dinner table she said little, and I gave John and Benny the hint not to disturb her with questions.

After the evening dishes were disposed of, she retired to her room. I explained to John the situation, and he was much impressed.

In the morning, who should open the day's activities but the dear little mother! We heard her singing, as she flashed from kitchen to dining room, and then we heard Benny's delighted exclamation, "O! O! how beautiful and sweet you look, Grandma. You've been to Mrs. May's haven't you, and caught it?"

We peeped in just in time to see Benny hugged tightly to his grandma's breast, and hear the words,

"Yes, Benny, I've caught something that makes me want to go pards with you and learn to be a child again."

OBEDIENCE IN THE HOME

MARY S. FLINT

Children are merely lent to their parents by God; father and mother are to them symbols of the great, loving Father-Mother.

In a home where God is exalted, it is a natural thing for the children to be taught obedience.

It is necessary to begin this training of the child early. God requires obedience of all his children, and the Word says, "Children, obey your parents in all things." Jesus was obedient to his parents, and we find in Luke 2:48-51, that while he may have desired to remain in the temple listening to the doctors, and asking them questions, still, when his anxious parents sought him there, he returned to Nazareth and was subject unto them.

A small boy had been told by his mother never to get into the carriage when the horse was ready to go into the barn, for the horse then would not stand, unless her head was turned in the opposite direction. The boy did not heed his mother's warning but attempted to climb in. He fell, as the horse started to run for the barn, but the careful mother was near; she pulled him up from the ground before the heavy wheel of the carriage went over his body. When limping up the steps to the house, the boy suddenly remembered (even if too late) his mother's warning, and remarked, "The Bible says, 'children, obey your parents.' "

Often it is necessary for the mother to rebuke the child in the spirit of wisdom, for if the will is left ungoverned at an early age, it will be unmanageable later. To deprive a child of some pleasure is a good way to

discipline him, for he will then realize that the mother's word is law and must be obeyed.

Dr. Maltbie Babcock says, "Reproof or punishment should never be given for the relief of the feelings of authority, but always for the good of the disobedient. To punish a child in anger cuts both ways, and unlike the twice blest droppings of mercy, is doubly bad, cursing him that gives and him that takes. Punishment should be meted according to the nature of the offense, and not according to the degrees of annoyance."

"Think twice, and pray three times, before punishing a child."

If all parents follow this rule, more of God's little ones will have the memory of a happy childhood. The child mind is very keen in discerning things. The writer of this remembers putting her boy to bed one warm summer evening, and as was her usual custom, she asked him to say his prayers. He had been playing all day that he was a horse with the lilac bush as his stable, and was quite tired. Looking up quickly, he said, "Mamma, horses don't say their prayers." Recognizing his point, in this case I did not insist on obedience.

It takes time and patience to make a little child pick up the blocks he has scattered all over the floor, but it pays to have him do it, for it not only teaches the little one obedience, but gives him his first lesson in order. "Order is heaven's first law." A wise mother will demand that her children put away the coats and hats they take off after coming from school, for thus her own work is lessened, and they are being early trained in self-reliance.

Children are mimics. If the mother laughs, the child breaks into a laugh, if she frowns, he pushes up his brows in imitation. So it behooves parents to guard well the expressions of their faces. The following beautiful poem, written by an unknown author, will always be a wonderful help to patient mothers:

Up to me sweet childhood looketh
Heart and mind and soul awake;
Teach me of thy ways, O Father,
For sweet childhood's sake.

In their young hearts soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise thee
Wheresoe'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught of thee.

Father, order all my footsteps;
So direct my daily way,
That in following me, the children
May not go astray.

Let thy holy counsel lead me,
Let thy light before me shine,
That they may not stumble over,
Word or deed of mine.

Draw us hand in hand, to Jesus,
For his word's sake unforgot,
"Let the little ones come to me,
And forbid them not."

The story of every soul is, more or less, a story of wasted opportunities. There are few, if any, persons who have not at their disposal a larger amount of physical, mental and spiritual capital than they themselves know. That they do not make a better use of it, and attain better life results, is not the fault of their intentions, or desires, but the fault—if it be a fault—of their ignorance.—*Herald of the Golden Age.*

Though my house is small, my heart is large.—*Filipino Proverb.*

OUR PAGE OF BLESSINGS

"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."

THE HOST AND THE FEAST

And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took the cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is poured out for many. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.—*Mark's account of the Last Supper.*

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Father, I thank thee for this food and for the many blessings given me this day. Feed my soul on the Bread of Life—the true, living Bread—that I may eat thereof and ever retain in my body and throughout my entire being, the consciousness of abundant Life.—*T. S.*

Father and Provider of every good, we thank thee for this food. We apply it in righteousness to the upbuilding of thy temples, our bodies, which we acknowledge as pure, blameless and holy in thy sight.—*I. O. S.*

As we eat and drink, may we be mindful of the sacrament—the appropriation of the Life and Substance of Spirit.—*E. V. I.*

Dear Father, thy mercies are new every morning and fresh every evening. Fill our hearts with gratitude and praise for all thy blessings. Amen.—*M. E. B.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
January 20 to February 20, 1920

The peace that passeth understanding, even the peace of the Lord Jesus Christ, gives me peace of mind and health of body.

PROSPERITY THOUGHT

Held daily at 12 m.
January 20 to February 20, 1920

Peace and Prosperity are enthroned in me, and I am prospered in all ways.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

Your letter is received, and we are praying earnestly for you, that the spiritual force of the Father's love, expressed to you silently from within, may give you peace, comfort and satisfaction.

Nothing can be said from the without, no word of explanation can be given you, that will in any measure compare with the comfort and true satisfaction you will receive through seeking the Father's presence within, and submitting your doubts and questionings to his wisdom.

We do not consider it profitable to discuss the exact condition of those who have died, for we believe this to be contrary to the logic of life and to the teachings of Jesus Christ. You may rest assured, however, that all is well with your husband, for the Father cares for his children wherever they may be. The good of the kingdom is still for him, and his soul will find its rightful expression in the Father's own way.

Theories innumerable have been advanced on this subject by those who claim to know, but we feel that it is not a question for discussion, for the one who is constantly speculating upon the matter is keeping his consciousness divided.

Jesus' mission among men was to prove the possibility of demonstrating eternal life. His promises and his works were full of it, and the quickening power of his words is still at work in the minds of the race, lifting all up into the consciousness of Infinite, Omnipresent, Eternal Life.

The peace that passeth understanding, even the peace of the Lord Jesus Christ gives me peace of mind and health of body.
Peace and prosperity are enthroned in me and I am prospered in all ways.

When we want to demonstrate health we do not study disease, but health; and so it is with demonstrating life—we must study Life, its Source and its phases of expression. This will raise our consciousness of life until we shall find ourselves really able to overcome the last enemy and demonstrate Perfect Eternal Life.

* * * * *

We try to make each letter as helpful as possible to the one who writes, but in doing so we do not always take up specifically every point mentioned in the letter of our correspondent. In such cases, we give special attention to that which is most needed. When this is realized, all the rest follows without extra effort. "Seek ye first his kingdom, . . . and all these things shall be added unto you." This is the rule we adhere to in all our work.

When you ask for many different things in the same letter, do not expect us to send a prayer covering each separate request. To do so would give you too many Truth statements to hold, and would confuse, rather than help you. Moreover, it often occurs that anxiety over financial matters is the cause of the mental or physical inharmony experienced, in which case only a prosperity affirmation or prayer is sent. When this mental cause is removed by increased prosperity, the mental and physical ills disappear without further attention.

You may rest assured that every request you make is given earnest and prayerful attention in our daily ministry, even though each one is not mentioned in our reply to your letter. Just realize this, and take for granted that the Holy Spirit has led us to do the right thing for you, then all your needs will be fully satisfied, and that which is for your highest good shall come to you.

The air of paradise did fan the house, and angels officed all.—*Shakespeare.*

SILENT UNITY HEALING

HEALTH

Battle Creek, Mich.—A short time ago I bumped my head severely, which resulted in very black eyes. I wrote you for prayers. All said they had never before seen a discoloration leave so quickly.—*L. G. T.*

Wilkinsburg, Pa.—I wrote you asking prayers for cure of a cold. It disappeared after a few days.—*Miss I. S. L.*

Kansas City, Mo.—It has been nearly three months since I wrote you for prayers for a cough which druggists called asthma. I am perfectly well now, and I have gained about twenty pounds in weight. Words cannot express my thanks for your aid in this wonderful work.—*Mrs. N. P.*

Alameda, Cal.—The daughter for whom I asked your prayers, had a very severe case of influenza. She was wonderfully healed. Although she had been lying in bed without speaking, in a few hours after mailing my letter to you, she awoke and asked for something to eat. She is now well. I thank you for your prayers.—*A. C.*

Springfield, Ill.—I wrote you asking prayers for my little girl, who was run over by an automobile. She is well now. Nobody expected her to live. It was a miracle. She recovered as soon as I wrote you the letter.—*H. N.*

Seattle, Wash.—I wrote you for prayers for my son; he had so-called "mumps" with apparent complications. By the time you received my letter, the swelling commenced to go down. He improved steadily, and is now back at work.—*G. C.*

Oakland, Cal.—I wrote you for prayers to cure an abscess on my eye. I thank God that I am now well.—*Mrs. J. B.*

Santa Maria, Cal.—I wish to report the glad news that my sister, for whom I asked your prayers, has entirely recovered from the stomach trouble.—*O. P.*

Rochester, N. Y.—My ankle bone projected, bothering me very much. Also, my instep troubled me. These members are perfect and harmonious now. I have overcome a number of other inharmonious claims in my body, also.—*Mrs. E. M.*

New York, N. Y.—I shall never cease to be grateful to you for all you have done for me. I feel that your prayers have raised me from the dead. I no longer am troubled with neuralgia, and my friends say that my recovery is a miracle.—*M. R. B.*

Philadelphia, Pa.—I have had a most wonderful demonstration of God's love. I have not only been healed of "epithelioma" of the lip, which ate away the whole right side down to the chin, but I have a new granulated lip. A cancer expert told me that God had done for me what no man could do from a scientific standpoint. I shall be glad to write a personal letter to anyone who is so afflicted.—*M. A. S.*

Mt. Vernon, Ohio—I wrote you for prayers to cure a trouble in my stomach and abdomen. I was in bed, and very weak. The doctors could give me no assurance. After I wrote you for prayers, I began to get stronger, and in two months I was as well as ever. Now I feel fine, and have gained eleven pounds. I am so thankful to the Father for his loving help.—*Mrs. S.*

Galveston, Texas—The next day after I wrote you, the cold, sore throat and hoarseness, disappeared. In His name, I give thanks.—*H. E. W.*

Corpus Christi, Texas—I thank you for your prayers. I am now well, and I praise God daily for my healing. I am entirely free of asthma.—*Mrs. B. F. J.*

Cleveland, Ohio—I requested your prayers for Mr. B. The best specialists in the city had given him up; they said that even if he did recover he would be hopelessly insane. From the time I sent the letter to you, he began to improve and now he is as well as he has ever been.—*Mrs. E. C. N.*

Spokane, Wash.—Since writing you I have been cured of piles; many minor disturbances have also passed away. Your payers have helped other members of my family. I am so thankful to God for all that has been done for me.—*Mrs. R. S.*

Newcastle, Wyo.—I wrote you for prayers for my feet and limbs. They itched so that it was impossible for me to sleep. The next day after I wrote you the itching stopped, and I have not suffered since.—*A. A.*

Eversom, Wash.—I want to thank you for your prayers. My girl's eyes are in a perfect condition. Before I wrote you she could not study, because of the pain.—*Mrs. E. G.*

Algona, Iowa—I wrote you for prayers for relief from an attack of bladder inflammation. I am now healed. Praise God for his wonderful help.—*E. M. C.*

Edwardsville, Ill.—I asked your prayers for my daughter, who was suffering from nervous indigestion. She improved steadily, and is now completely recovered.—*Mrs. J. E. A.*

Villa Park, Ill.—I wrote you for prayers. I was suffering from rheumatism in my knees. Before the letter could have reached you, in fact the very night on which I posted it, the pain disappeared and I have had no return of it.—*Mrs. J. M.*

Tul Mi Chung, Whang Hai Province, Chosen (Korea)—I wrote you for prayers for my little son, who was delicate and who was suffering from weak digestion. I have written you that he was improving. Now I want to tell you that he is a strong, sturdy boy, with a splendid appetite, able to eat everything that a child of his age should eat. He has filled out, and has rosy, healthy cheeks. I thank you.—*Mrs. M. M. W.*

Sandifjord, Norway—I thank you most heartily for your prayers. I was very ill, and the doctors said that I must have an operation. I was taken to the hospital. But I heard of the healing power of God, and a friend wrote you, asking prayers for me. I was healed without having the operation. I cannot express my thankfulness.—*P. B.*

PROSPERITY

Cincinnati, Ohio (Clifton Hgts.)—Since I wrote you for prayers about a month ago, my husband received an increase in salary; also an inharmonious condition which arose in our midst has adjusted itself most favorably.—*Mrs. J. H.*

Eau Claire, Wis.—My husband was feeling discouraged over his sales. I took thirty cents from the cash register, blessed it, and went upstairs to put it into the Prosperity Bank. As I dropped in the last dime, I heard the store door open. When I returned, there had been four customers in the store. Today a man came and offered my husband a very good position. I am inclosing a love offering.—*J. B. K.*

Colorado Springs, Colo.—I wrote you for prayers to help in selling my household goods. At once buyers began coming, and they bought eagerly. Now all is sold. I cannot tell you how much I appreciate your help.—*Mrs. A. C. S.*

Florence, Ariz.—When I wrote you for the Bank, I asked prayers for the sale of some property in the East. About ten days ago, I received word that it was sold, and a check was sent me for my share. This property had been on the market over three years; the price received was more than I ever thought we should get for it.—*M. F. A.*

Gold Beach, Ore.—How can I ever thank you enough? My brother, about whom I wrote you, was offered a good position, and now has every prospect of doing well.—*M. S.*

Montclair, N. J.—The bag is found. It had been lying in rubbish in the schoolhouse where it was sent. As usual, the demonstration was abundant. Not only was the bag found, but a lost watch was located, also a purse belonging to my husband. I send a thank offering.—*Mrs. W. A. B.*

Akron, Ohio—I wrote you asking prayers in regard to getting a certain position. I have seen the employer, and am to take the position of assistant foreman in his plant.—*C. S. R.*

Brownsville, Texas—If I do not hasten to write you all the wonderful things God has done for me, I really will not have paper enough to put them on. We have been raised in salary from eighteen dollars a week to forty a week. A few days ago, my little daughter came to me with the iodine bottle in her hand. She had swallowed over a teaspoonful of it. This came to me, "And if they drink any deadly thing, it shall not hurt them." Then I lost all fear. She threw up the drug, and in an hour you could not have told anything had been the matter with her. All through my life I can see His guiding hand.—*Mrs. C. E.*

Washington, D. C.—My rooms are rented. I thank you for the prayers that brought me success in this respect. —*A. E. C.*

Ruch, Ore.—I asked your prayers for prosperity, and for the release of our son from active service in the Philippines. I am happy to tell you that we have been prospered in all our ways and that our son is at home. On the way to America, their vessels were struck by a very severe typhoon. One vessel struck the rocks and went down, but the vessel that carried our son was kept in peace and safety. I consider this a wonderful demonstration of God's love and care, as our son came home sound and well, after two years of all kinds of experiences in that hot climate. I also wrote you for prayers in the summer, for freedom from squash bugs on the muskmelons. When your letter came there was not a bug to be found. I never raised such fine melons before.—*E. S.*

About five years ago, I sent for the Unity Prosperity Bank, and was prospered in that I was given work to do. Later, I had a serious trouble with a woman. I allowed

the trouble to get the best of me, and I became bitter, unhappy and finally ill. One day I read these words: "The faith of God dwells in me, and nothing is impossible to it. It now steadily, persistently moves that mountain from my path, and casts it forever in the sea of oblivion." It came to me that I was letting hatred and bitterness toward that woman ruin my life. I mentally did up my trouble and threw it into the river. I went to sleep repeating the statement quoted. When I awoke, I felt much better. My hatred did not leave from that very minute, but when it came up in my thoughts I would again throw it into the river. One day the woman came to me and apologized for all the years' mischief and trouble. I forgave her. Then I realized that I was ready for another Unity Bank, for my mind was free from inharmony. Within five days after receiving the Bank, my husband was increased in salary from $135.00 a month to $250.00 a month, through a change in the office affairs and through the woman whom I had hated so long. I also have received money from many sources.

Santa Monica, Cal.—I asked your prayers for the sale of a lot. I have sold it. Please accept the inclosed love offering with all the love of a Truth student.—*Mrs. B. M.*

Oakland, Cal.—The Spirit knows, and the Spirit brings to me all that I need. Step by step we climb. There had been a strong desire with me for a certain kind of business. I was given this for eighteen months, and then I came into this larger and better place. I know God is leading and guiding me. I am thankful for your prayers. May God bless you.—*M. L.*

Chicago, Ill.—I asked your prayers in regard to some money due me, and which seemed at the time difficult to collect. I am happy to tell you that the money reached me just four days after writing you.—*J. B. M.*

Bergenfield, N. J.—I asked your prayers that my brother might find work. He obtained the kind of work he wanted, the very day I wrote you. I am indeed thankful.—*Mrs. F. M.*

Lyons, Iowa—Two days after I wrote you for prayers, my husband obtained work. I cannot express my thankfulness to Unity for their help and to God for his goodness.—*Mrs. W. C. H.*

Sandusky, Ohio—I thank God for the wonderful help he has given me through Unity. I am getting along fine in my studies, especially in arithmetic.—*D. S.*

MISCELLANEOUS

Rockdale, Texas—When my son went to France, I wrote for prayers for his protection. For eight days he was under the most terrible fire. Nearly all of his company was lost, but he received not a scratch. I can never thank you enough for your prayers.—*Mrs. G. W. Y.*

Aroya, Colo.—Since I asked prayers for protection from coyotes, I have not seen any near my place. I am very thankful to Unity.—*Mrs. A. W.*

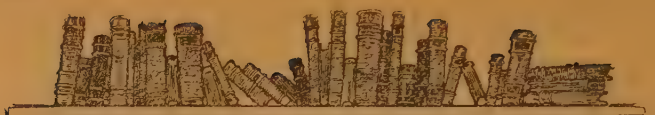
Roanoke, Va.—I wrote you for prayers to help me clear the house of mice. I did not mail the letter for several days, and I am happy to say that the mice left before the letter. We have not seen or heard anything of them but once since that time, and then they quickly disappeared. We are very thankful.—*G. E. R.*

Fort Worth, Texas—Three years ago I wrote you, asking prayers for my husband for freedom from the drink habit. Thank God he was cured.—*Mrs. L. E. B.*

Yakima, Wash.—In coming West this summer, I stopped in Montana for a brief visit. Everyone was bewailing the prolonged drought. I wrote Silent Unity for prayers. My friends motored me thirty miles out to their home, over the driest country I had ever seen. My desire for rain was an ever-present thought that day and night. I praised and thanked God for it, picturing in my mind the fast falling drops. Sunday, in the late afternoon, we were out, and the clouds began to gather. When we reached home it was about dark. The wind blew and the lightning flashed. My heart thrilled with praise and thanksgiving. By the time the raindrops splashed, we were safely in the house. It simply poured down.—*A. L. R.*

Deer Isle, Maine—I had bought largely of things for Christmas, and everyone that came in talked hard times. I began to lay awake and worry where the money to meet expenses would come from. One night I arose, took up one of the Unity magazines, and asked God to help me. I went to bed and placed the magazine under my head. I became very still, and I knew in my soul that there would be money to pay these bills when they were due. And there was, and to spare. I thank you for the help I have received.—*Mrs. E. B. C.*

Brooklyn, N. Y.—I am attending Mr. Lynch's lectures here, and have received so much understanding regarding Practical Christianity. I am grateful for being able to hear him.—*Mrs. F. A. A.*



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Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

PRIZE ESSAYS

The Walker Trustees, University of Scotland, are offering prizes for the best presentations of "Spiritual Regeneration as the Basis of World Reconstruction." All essays must be in the hands of the secretary, on or before March 1, 1920. For full information, address The Secretary, The Walker Trust, Rothes, Markinch, Fife, Scotland.

THE TWELVE POWERS OF MAN

The Hebrew Scriptures are replete with references to twelve as a foundation number in the symbolic descriptions of man in the three departments of his being, viz.: Spirit, soul and body. Among the many mystical references may be mentioned,

Twelve sons of Jacob.

Twelve springs of Elim.

Twelve tribes of the children of Israel.

Twelve stones in the judgment breastplate.

Twelve disciples of Jesus.

Twelve baskets of food.

Twelve stars in the woman's crown.

Twelve gates of the temple.

Twelve angels at the temple gates.

Twelve names of the twelve apostles on the foundation stones of the temple.

Twelve manner of fruits on the tree of life, yielding its fruit twelve times in the year.

Twelve times twelve, the measure of the wall of the city "according to the measure of a man" (Rev. 21:17).

All of these point to man for fulfillment. We have had many calls for a fuller interpretation of the twelve powers of man, as represented by the twelve disciples of Jesus, and it is now our design to explain this very deep subject as fully as it can be done in twelve issues of Unity Magazine, during the year 1920.

The January number of Unity represents faith, the first disciple or power of man. Peter was the first whom Jesus "called." This represents the bringing forth of faith as fundamental in spiritual development. The spiritual understanding manifested by Peter, when he discerned Jesus to be the Christ, is the rock foundation upon which the new consciousness or "church" is built. Faith in the reality of things spiritual is essential in bringing forth the spiritual man.

This great subject, the twelve powers of man and how to use them, will be made clear in the successive

issues of Unity, during this year. The February number will tell of Andrew, the disciple of Strength, and how to call him into expression in every man and woman. "Be strong in the Lord, and in the strength of his might."

MOVEMENTS OF LECTURERS AND TEACHERS SENT OUT BY THE UNITY SCHOOL

The field lecture work of the Unity School has grown in proportions during the year 1919, and new fields have been entered. Miss Nevill made a trip north into Canada, and each course of lectures was accompanied by splendid success; a new impetus was given the centers that coöperated in her ministry.

The First Unity Society of Chicago, under the leadership of Ida M. Mingle, has grown into a large and effective work. Audiences are continually increasing, and the general ministry of the society has grown. Six branch study classes have been organized in the city, and a great interest is being expressed generally.

For five months Mrs. Jennie H. Croft had charge of the Unity work in New York; under her ministry a strong spiritual foundation was laid, and a nucleus formed for the future work of that center. On her return to Kansas City, Mrs. Croft lectured in several cities, and made many new Truth friends who benefited by her presentation of the principles of Practical Christianity.

Mr. Richard Lynch took charge of the New York work in October, and under his ministry it is growing; at present the audiences tax the capacity of the Colonial Room of the McAlpin Hotel to its capacity. Larger quarters are needed for the work. Numerous requests have been received that Mr. Lynch remain in New York indefinitely. This matter is being considered.

Viva M. January has been working in Ohio and Indiana, mostly in territory not yet organized. She has proved her ability as an organizer, and has brought

many Unity readers together in study classes. Mrs. January has enough bookings ahead to keep her in Ohio for at least six months this year.

Many plans are being made for a larger and more effective field campaign during the year 1920. New speakers and teachers are being developed at Unity Headquarters, and we expect shortly to have a large corps of lecturers and teachers to carry the message of Truth to those not able to come to Unity headquarters.

A detailed announcement of the movement of Unity lecturers and teachers is carried in Weekly Unity from time to time, enabling those interested to follow their engagements and to attend when possible.

A BUSINESS DEPARTMENT IN WEEKLY UNITY

Weekly Unity is a digest of the metaphysical thought of the day. It also contains an interpretation of the International Sunday School Lesson, a helpful thought for each day in the week, meditations for the ten o'clock silence, a Good Words Club article, news concerning Truth centers in other cities, and vegetarian articles and receipts.

A new column, recently added, called the Men's Extension Department, takes up matters relating to business life. The following questions have lately been ably answered at considerable length in Weekly Unity: "How can I find employment?" "How can a square peg get out of a round hole?" "How can I become more efficient in my employment?" "When you have paid what you think is your possible limit in wages to your employees, what is the remedy to keep them and to keep them satisfied?" "How can I be of most service to my employer?" "What about 'Tithing' in business?" "How can one best apply Christian principles in business?"

The family circle, the business office, the library, the reading room, the rest room, the school, the shop, the factory, need just such a periodical as Weekly Unity. The short, concise articles on a variety of subjects, cover the needs of practically all people in modern life. Right now in these troublous times we all need the protection of a spiritual armor —and that is gained by reading and thinking about the beautiful realities which are to be ushered in with the new age.

Subscribe for Weekly Unity now. $1.00 a year.

THE THANKSGIVING SCHOOL

The Unity Thanksgiving School closed just a little while before this issue of Unity went to press.

We felt the pride in our Summer School that one naturally does in the first child of the heart. But now, the Thanksgiving School, our second born, has come for its share of our love and attention. There is no occasion for comparison. The enthusiastic interest of the students was the same in both cases, and the teachers poured forth their words of wisdom as those anointed of the Lord. As the chimes sounded the hour for each class to begin, while the students sat in devout silence awaiting the opening words of the teacher, one got the impression of a sacred initiation into the very mysteries of Being.

The one hundred fifty students have now gone hence, filled with the spirit of Understanding, radiant with Power, Love, and Wisdom, prepared to bless all whom they contact in the busy ways of life. Hold the thought that *you* will be here to help celebrate on the next auspicious occasion, perhaps at Easter time, if there is a demand for a school session at that time.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in February Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.
February 20 to March 20, 1920

I rejoice in the knowledge that I am the life of God made active in primal perfection of soul and body.

PROSPERITY THOUGHT

Held daily at 12 m.
February 20 to March 20, 1920

By the righteous observance of the Divine Law, I am blessed and prosperous.

PUBLISHERS' NOTES

Some men have thought that Unity teachings were only for solving women's problems, and that they were not equal to the demands of the matter-of-fact business man.

This is an erroneous idea. Thousands of men, representing every phase of business life, are proving that the principles of Truth are practicable and helpful when applied in their business.

To demonstrate this to others, the men who attend the Unity Society meetings in Kansas City have organized a club which is known as "The Men's Unity Extension." Short, snappy meetings are held after regular Sunday morning services, every other week.

This club has been formed for the purpose of extending the good work of the Unity Society, that others may reap its benefits, and also for the purpose of helping its members to better understand and apply the principles of Truth in solving business problems. Hearing of this men's club through the columns of Weekly Unity, men in other cities have organized similar clubs. The interest is growing rapidly.

In the meetings at Kansas City, members have been handing in written questions at one meeting, which are answered and discussed at the next meeting. These questions and answers have proved so interesting that we feel that all men readers of Weekly Unity should have the benefit of them. It has, therefore, been decided to devote a column in Weekly Unity to the Men's Extension work, and to print the questions and answers as they have been taken up in the Kansas City Men's Unity Extension meetings. We invite the men everywhere to send in questions to be answered in this column, and to make suggestions or give business experiences which they think will help other men to practice the Truth in conducting their affairs.

We wish to aid the men everywhere to establish like Extension Clubs and to put the principles of Jesus Christ's spiritual teachings into their daily affairs to increase happiness, prosperity and well being for them.

Address communications to Unity School of Christianity, Tenth and Tracy Ave., Kansas City, Mo., Men's Unity Extension Department.

During the last three hundred years since the common or King James version was revised, many words have gone entirely out of use so that we do not fully grasp their meaning

when we read them, and many others have so changed their meaning that it has required the making of nearly forty dictionaries to try and keep up with these changes.

The American Revision Committee therefore worked on this version under more favorable conditions than any other body of translators and revisers, and because of this they were able to give to the world a more accurate translation of the Scriptures than had ever before been possible. They were reverent in their Christian scholarship: and had back of them the Christian scholarship of Great Britain and America, and had for reference and comparison the whole collection of Bible manuscripts, sculptures, tablets and revisions of the Bible of all Christian countries.

Therefore, The American Standard Bible is recognized as "the best version of the Scriptures in any language," because it brings the plain reader as well as the scholar into closer contact with the thought of the original writers than any other version in Christendom.

As you have already observed, this present issue of Unity is a "Faith" number. During the following year, each number of Unity Magazine will feature one of the disciples. Most of the reading will center about the one disciple, or faculty, under consideration. A year of profitable study is in store for those who subscribe for Unity now.

The twelve centers of consciousness, and the names of the disciples that represent them, follow: Peter, Faith—pineal gland, center of the head; Andrew, Strength—small of back; James, Judgment—pit of stomach; John, Love—heart, solar plexus; Philip, Power—throat; Bartholomew, Imagination—between eyes; Thomas, Understanding—forehead; Matthew, Will—forehead; James (son of Alphæus), Order—navel; Simon the Canaanite, Zeal—base of brain, medulla; Thaddaeus, Elimination—lower part of back; Judas, Life, Vitality—generative center.

A subscriber writes: I have enjoyed very much the little book you sent me, "The Faith That Removes Mountains." It has helped wonderfully. As a child, I was by myself a great deal, and I learned to talk to Jesus. If I lost a pencil or misplaced a book, I would invariably say, "Dear Jesus, please help me find this," and then I would look, never doubting that I would find it. I just knew I would, and I was never disappointed. I know now that I was exercising faith, and I know that what I ask I will receive.

If you could see the look of pleasure that comes over the face of the reader when he opens a neatly written, legible letter! Silent Unity and the Business Department both receive many such letters. Much time, however, is spent in deciphering careless writing, and in correcting mistakes resulting therefrom. Please write your letters with ink or typewriter, and on one side of the paper only. Number the pages. State clearly and definitely what you want. You will then get prompt service. Let all things be done in Divine Order.

A correspondent writes: "While on a visit in Washington, I was invited to luncheon at the home of a friend, the wife of a Congregational minister. On her library table lay Unity Magazine. During this same visit, a lady came to the door of the apartment where I was staying to make an inquiry, and she had a copy of Unity in her hand." Thus the great work spreads.

The mailing department reported the biggest week of the year early in November. The Christmas orders are rapidly clearing the shelves of the stock room.

A GOOD WORDS CLUB PIN

THE OFFICIAL EMBLEM

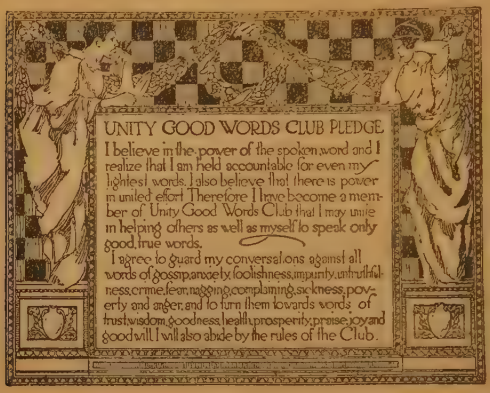
A gold pin beautifully and daintily designed in rich blue enamel, bearing the symbol of the Three Wise Monkeys, signifying "See no evil, hear no evil, speak no evil," is the insignia of your membership in the great fraternal order of keep-your-mouth-ears-and-eyes-shut-to-evil.

In wearing this pin, you let your light shine by proclaiming to the world that you are living to a noble purpose. Those who see the little emblem will naturally make inquiry mentally or audibly, and this will result in a quickening interest for better things, to even the chance wayfarer whom you may encounter.

It usually sounds like a mere exaggeration to say that one has the best *this* or *that* in a world full of good things, but this once it can be truthfully and aptly said that if you want to declare yourself a member of the best society on earth, get a pin, wear it, and live the principles of the Good Words Club. Price, $1.50.

UNITY GOOD WORDS CLUB MOTTO

A Morning Reminder—An Evening Benediction


UNITY GOOD WORDS CLUB PLEDGE
I believe in the power of the spoken word and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I have become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.
I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them towards words of trust, wisdom, goodness, health, prosperity, praise, joy and good will. I will also abide by the rules of the Club.

The pledge or motto is printed on a 10 by 12 card of soft grey color, artistically bordered in lighter tone squared off with old blue, wreathed and festooned in exquisite design, all relieved with touches of black. Grecian figures posed on pedestals support the base of the border. The lettering is hand printed in black, intermingled with blue. The motto, complete without framing, will prove a decorative addition to the walls of your room.

When you consider that your every word molds the plastic ether about you into form, that an account must be rendered for every idle word, and that by your words you are either justified or condemned, it becomes a matter of vital moment that you discipline the "unruly member."

A constant reminder like the motto, right before you, will help to keep the seal on your lips when you are tempted to transgress by uttering the unkind, critical, or gossipy word. With this pledge prominently placed in your room, you will find it easy to guard your thoughts and words while at home, and when you are obliged to go forth, you can do so, equipped and fortified to meet the problems of the hour, clad in an armor of happy resolutions which you have covenanted with yourself to keep, let the temptations and provocations to the contrary be what they will.

You couldn't buy a picture, were you the greatest art connoisseur in the world, that would inspire and uplift you as will this Good Words Club Motto, and you get it for the nominal sum of 25 cents.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of February to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. Maggie Webb, 967 Dame St., London, Ont., Canada.

D. J. Santos, Hotel de France, Manila, Philippine Islands.

Mrs. O. Z. Row, Box 285, New Rockford, N. D.

Mrs. C. Warren Crowell, 127 Mt. Auburn St., Watertown, Mass.

Harry Marriott, Hotel Bannock, Pocatello, Idaho.

Mrs. Lena I. Newland, R. R. 5, Box 18, Petaluma, Cal.

Miss Reeder, 172 Albion St., Brantford, Ont., Canada.

F. D. Ross, East Pembroke, New York.

Mrs. Fanny J. Carter, Lincoln, Cal.

Mrs. L. Adams, care of Bank of New Zealand, Temuka, New Zealand.

Mrs. Harriet McCormick, 609 Iowa Ave., York, Nebraska.

Mrs. Carl E. Schaeffer, Box 962, Oxnard, Cal.

AMERICAN REVISED VERSION OF THE BIBLE

Has been adopted by the Unity School, primarily because of its accuracy.

An effort has been made in the revised version to insure purity of text, to eliminate obsolete, obscure, and misleading terms, to use idiomatic instead of literal translations, and to use modern English so far as possible.

Faulty translations in the old versions of the Scriptures have led to misunderstandings, doctrinal wranglings, and the establishment of numberless sects. Teachings formerly held as sacred by practically the whole Christian world, have been found to be erroneous through the new meanings conveyed in this translation. An examination of such texts as the following will illustrate: King James Version: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Revised version: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." Old version: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Revised version: "Ye search the scriptures, because ye think that in them ye have eternal life." The revision changes the whole character of the passage, and instead of commending the study of the testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will guide you into all the truth."

The American Standard version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and Combined Concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps and 25 outline maps through the text. Size 5¼ by 8 inches; weight 3 pounds 2 ounces.

Another attractive feature about this Bible is the binding. We are able to procure a limited number in that excellent keratol binding. Keratol is a beautiful and durable vegetable composition.

Unity School of Christianity will mail one of these Standard Revised Bibles to any address for $3.50.

THE SILENT SEVENTY

"*The Lord appointed seventy others.*"—Luke 10:1.

The Silent Seventy is the department of Unity work which distributes free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome. Write the Secretary for Bulletin and further information. Each month we will publish testimonials from members; this month we give the following:

London, England—I beg to acknowledge a fresh package of Unity literature. I am trying to persuade several of my friends who appreciate fully and have profited by the perusal of the pamphlets and magazines I have sent them, to pass them on and to join the Silent Seventy, and thus take an active part in this good work of spreading the knowledge of these wonderful Truth teachings. It is such an excellent way of helping. I feel that through this work I am growing in knowledge and understanding, and am very thankful for this development. I have for many years been a member of the C. C. Fellowship, and have a long list of correspondents in all parts of the world; this gives me a splendid opportunity for spreading the Unity teachings. One of the members has opened a Church of the Fellowship in Liverpool, and I am going to introduce your literature to him, so that he may start a center in connection with his church. —*B. O'C.* S-70, No. AG-23.

San Diego, County Jail—Yours of recent date at hand, and I am glad to know that you are sending me some literature. I have always felt particularly grateful to the Unity folks for the help I have had from studying their literature; it has been very helpful to me and to many of the prisoners who really wanted to learn just how to live right.—*Sheriff*, S-70, No. PP-10.

Boston, Mass.—We have received the books, your gift to us for our circulating Library, as well as the wonderful blessings which accompanied them. In return, please accept our heartiest appreciation of the spirit which prompted the gift, also our thanks for the gift itself. May the beautiful spirit of Unity you give out to the world return to you a hundredfold.—*Librarian Larger Life Library.*

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 229 N. San Joaquin St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Central Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
La., New Orleans—Truth Center, 613 Common St.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.
Md., Baltimore—Mrs. Frank A. White, 109 W. Lanvale St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader. Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.

Kalamazoo—School of Christianity, 211 W. Dutton St.

Minn., St. Paul—Unity Center, 1258 Bayard Ave.; Mrs. Leroy Barton, 1884 Lincoln St.

Minneapolis—Society of Applied Christianity, 711 W. Lake St.; Rex & Jane Morgan, 1710 Stevens Ave.

Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 4916 Washington Ave.

Neb., Lincoln—Unity Society, 134 N St., Room 502.

Omaha—Metaphysical Library, 794 Kennedy Bldg., 18th and Douglas.

N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.

East Orange—Lucetta A. Robinson, 33 S. 20th St.

N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; League for Larger Life, 222 W. 72d St.

Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.

Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.

Columbus—Unity Center, 208 Clinton Bldg.

Cleveland—Unity Center, 1247 E. 29th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.

Okla., Oklahoma City—First Divine Science Church, 727 N. Robinson St.

Tulsa—R. L. Benedict, 209 S. Phoenix Ave.

Ore., Portland—The Metaphysical Circulating Library, 27 Ainesworth Bldg.; The Realization League, 186 Fifth St.

Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.

Germantown—New Thought Center, 6043 Germantown Ave.

Pittsburg—Ministry of Truth, 610 Arch St.

R. I., Providence—New Thought Center, 72 Weybosset St., Room 37.

Tenn., Nashville—Unity Society, 215½ 6th Ave. N.

El Paso—May O. Stevens, 209 Mills Bldg.

Texas, Dallas—Mrs. M. R. Stallings, 700 Elsbeth St., Phone Cliff 2075.

Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.

Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 611 Alaska Bldg.

Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.

Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.

Western Australia, Perth—Albert and Sons, 180 Murray St.

Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.

Winnipeg, Man.—The Mobius Book Emporium, 258 Portage Ave; Vernon Dudderidge, 337 Maplewood Ave.

Winnipeg—The Mobius Book Emporium, 258 Portage Ave.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; The Higher Thought Center, 39 Maddox St., W1.

LITERATURE THAT TEACHES PRACTICAL CHRISTIANITY

The Prosperity Series

By THREE AUTHORS

"Mind's-ease," a word coined for the purpose, would properly and more adequately present this series than the title. For when one is freed from a sense of lack and from a fear of future want, what a load is lifted, and what a sense of security possesses one!

Just for a moment contemplate the stimulating freedom that one must experience who *knows* that his supply is as abundant as the air he breathes! No more worry over the bugaboo, H. C. L., and the proverbial rainy day! The four booklets, "Prosperity and Success," by Sophia Van Marter; "Wealth and Wisdom," by Jennie H. Croft; "Giving and Receiving" and "The Invisible Resource," by Charles Fillmore, explain the laws governing Prosperity, Opulence, Success, and true Riches.

People are studying these laws and freeing themselves from the old notion that the poor must be always with us. They are learning that it is as much of a sin to be poor as it is to be dishonest. Ignorance of the law excuses no man. Let's all get informed on these prosperity teachings, and get this one thing conquered. We shall then be prepared to take another step in unfoldment. No one can make headway in physical, mental, or spiritual development who lives under the handicap of "poor" thoughts.

The Prosperity Series consists of four booklets, bound in golden brown heavy paper cover with handsomely gilded border and lettering. 20 cents each is the price. But you'd be better satisfied with the whole series of four booklets for 75 cents.

A Truth Student With the Soldiers

By MABEL HUNTLEY

Every morning at eleven o'clock, the machines stop at Unity, all business is suspended in the offices, everybody stands for a moment, and holds the thought of peace and harmony for the nations and peoples of the world. This practice is continued because international, and even national peace, exists only in theory, as yet.

The book, "A Truth Student with the Soldiers," con-

tains material that is just as applicable now as it ever was. A lesson in divine reliance enriches nearly every page.

If we could conscientiously change the title of this book, we would do so, because we know that many of our readers are being deprived, through this untimely title, of the best faith tonic that we can offer. The war *is* over, but the triumphant conquest of the human spirit over adverse conditions is ever new, and rings as true today as it did in the early days of 1914.

We would consign what we have left of this edition to the discard, did we not know that faith and hope and trust for the *many*, stand out on its pages.

We feel that we can conscientiously use our powers of persuasion to induce our readers to send for this book. They can rest assured that their faith will be stimulated, and that they will be absorbingly interested in the thrilling experiences of two young women who looked to the Father for everything, during times of great storm and stress.

The binding and paper are high class. $1.00 is the price.

The Faith that Removes Mountains

By SOPHIA VAN MARTER

Do you believe on the inherent power of the divinity within you? Or do you study appearances and drift along negatively with the tide—happy today, tomorrow blue; prosperous today, tomorrow "down on your luck;" well today, tomorrow going to the doctor? There is no need of this fluctuation in feelings, finances, and health conditions.

A study of just such literature as this little booklet, "The Faith that Removes Mountains," establishes your faith on the rock foundation of security. You will learn that there is a fixed law of faith, by which you can do anything, and that you need not lack any good thing. You can identify yourself so definitely with God that all things shall be possible to you.

The booklet contains remarkable instances of demonstration over the elements, through the power of faith. Mrs. Van Marter writes in a readable style which attracts and entertains while it makes its home thrusts.

The booklet is pleasingly bound in decorated strong paper cover. Price, 20 cents.

Temple Talks

By CHARLES FILLMORE

In every mail, we receive letters in which the writers express regret that they cannot be here to take part in the classes and services. The great longing seems to be to hear Charles Fillmore speak. How gladly we would multiply ourselves indefinitely, to give all everywhere the full benefit of the local work here at Unity!

That being impossible, we have published a choice collection of fifty-two sermons, delivered by Charles Fillmore from the Unity platform. The "Talks" were especially prepared for Unity audiences, and then stenographically reported for publication.

These "Unity Lectures" are among the very best things that we publish; and the convenient pocket size volumes, make the books very handy for general use.

Gems of Truth greet the reader in every paragraph.

The five volumes are bound uniform in size and style. In cloth "Temple Talks" sells for $3.00 a set (the five volumes).

Talks to Men

By A TRUTH STUDENT

Time was when certain matters pertaining to the human anatomy were taboo in well regulated society and literature. A sense of shame was associated with the sex nature, and why? Because men and women innately perceived that they were misusing a sacred function. Now we have with us the advanced teachers who are instructing the race mind how to make intelligent use of every center in the body, thus preparing people for a new dispensation.

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